

LUTHER'S ALL CATECHISM

explained in

QUESTIONS AND ANSWERS

for the use of

THE CHURCH, SCHOOL AND FAMILY

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*Published in the Name of the Evangel-
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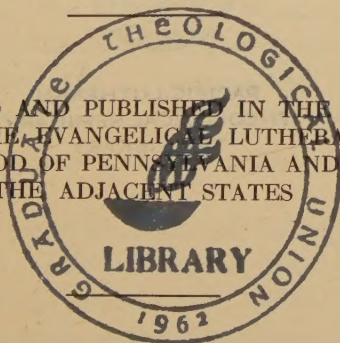
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Gift by
Paul J. Slavik

LUTHER'S
SMALL CATECHISM
EXPLAINED IN
QUESTIONS AND ANSWERS
FOR THE USE OF
THE CHURCH, SCHOOL, AND FAMILY

PREPARED AND PUBLISHED IN THE NAME
OF THE EVANGELICAL LUTHERAN
SYNOD OF PENNSYLVANIA AND
THE ADJACENT STATES



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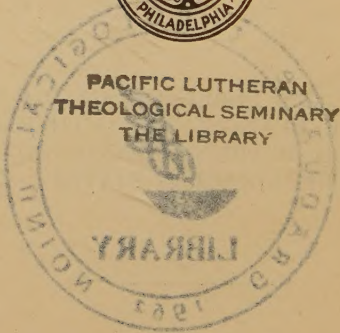
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INTRODUCTION

“The Mann-Krotel Catechism” is well known. It was originally issued by direction of the Ministerium of Pennsylvania in 1863. After sixty years of continuous use both in German and English it is still in such demand as to require frequent reprinting.

Believing that it will add to its usefulness and popularity this catechism is now offered to the Church in a more modern type and style, making it more attractive in appearance and in keeping with the present-day textbook.

The “Historical Text” of Luther’s Small Catechism, as it is found in “The Common Service Book” and in the “Official Text of the Confessions of the Evangelical Lutheran Church,” is used.

Drs. Mann and Krotel, great theologians

and teachers, say in their preface to the original edition of this Catechism: "It was our constant endeavor not to lead the mind away from Luther's masterpiece, but into a better comprehension and appreciation of it. But to enter more deeply into Luther's Catechism is, at the same time, to enter more deeply into the Holy Scriptures—the Word of God, the rock from which the stones, with which Luther built, were hewn."

The careful selection of proof texts which are here presented as the Bible's testimony to our Confession of Faith, and which together with the text of Luther's Catechism should, as far as possible, be impressed upon the memory of the young during their school years, and before they become members of the catechetical class, cannot fail to increase the value of this edition of the Catechism.

The authors note that they have made diligent use of Caspari's "Explanation of the Catechism" and that it incorporates the "best results of earlier labors in this department." They also note that it was prepared and issued in the name of the Ministerium of

Pennsylvania and adjacent states, and sent out to find faithful readers and students, and charitable judges, and accomplish much good, through the blessing of God and to His glory.

Sixty years of use have proved the worth of this "little book" which, in a new and more attractive form, is now sent forth to be a valued and helpful explanation of "Luther's Little Bible" for coming generations of young Lutherans.

W. L. HUNTON.

LUTHER'S SMALL CATECHISM

PART I THE TEN COMMANDMENTS

The First Commandment

I am the Lord thy God. Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

What is meant by this Commandment?

We should fear, love, and trust in God above all things.

The Second Commandment

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

What is meant by this Commandment?

We should so fear and love God as not to curse, swear, conjure, lie, or deceive, by his name, but call upon him in every time of need, and worship him with prayer, praise, and thanksgiving.

The Third Commandment

Remember the Sabbath-day, to keep it holy.

Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

What is meant by this Commandment?

We should so fear and love God as not to despise his word and the preaching of the gospel, but deem it holy, and willingly hear and learn it.

The Fourth Commandment

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

What is meant by this Commandment?

We should so fear and love God as not to despise nor displease our parents and superiors, but honor, serve, obey, love, and esteem them.

The Fifth Commandment

Thou shalt not kill.

What is meant by this Commandment?

We should so fear and love God as not to do our neighbor any bodily harm or injury, but rather assist and comfort him in danger and want.

The Sixth Commandment

Thou shalt not commit adultery.

What is meant by this Commandment?

We should so fear and love God as to be chaste and pure in our words and deeds, each one also loving and honoring his wife or her husband.

The Seventh Commandment

Thou shalt not steal.

What is meant by this Commandment?

We should so fear and love God as not to rob our neighbor of his money or property, nor bring it into our possession by unfair dealing or fraudulent means, but rather assist him to improve and protect it.

The Eighth Commandment

Thou shalt not bear false witness against thy neighbor.

What is meant by this Commandment?

We should so fear and love God as not deceitfully to belie, betray, slander, nor raise injurious reports against our neighbor, but apologize for him, speak well of him, and put the most charitable construction on all his actions.

The Ninth Commandment

Thou shalt not covet thy neighbor's house.

What is meant by this Commandment?

We should so fear and love God as not to desire by craftiness to gain possession of our neighbor's inheritance or home, or to obtain it under the pretext of a legal right; but be ready to assist and serve him in the preservation of his own.

The Tenth Commandment

Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

What is meant by this Commandment?

We should so fear and love God as not to alienate our neighbor's wife from him, entice away his servants, nor let loose his cattle, but use our endeavors that they may remain and discharge their duty to him.

What does God declare concerning all these Commandments?

He says: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments." Exod. 20 : 5, 6.

What is meant by this Declaration?

God threatens to punish all those who transgress these commandments; we should, therefore, dread his displeasure, and not act contrarily to these commandments. But he promises grace and every blessing to all who keep them; we should, therefore, love and trust in him, and cheerfully do what he has commanded us.

PART II

THE CREED

THE FIRST ARTICLE

Of Creation

I believe in God the Father Almighty, Maker of heaven and earth.

What is meant by this Article?

I believe that God hath created me and all that exists; that he hath given and still preserves to me my body and soul with all my limbs and senses, my reason and all the faculties of my mind, together with my raiment, food, home and family, and all my property; that he daily provides me abundantly with all the necessities of life, protects me from all danger, and preserves me and guards me against all evil; all which he does out of pure, paternal, and divine goodness and mercy, without any merit or worthiness in me, for all which I am in duty bound to thank, praise, serve, and obey him. This is most certainly true.

THE SECOND ARTICLE

Of Redemption

And in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under

Pontius Pilate, was crucified, dead and buried: he descended into hell: the third day he rose again from the dead: he ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead.

What is meant by this Article?

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; who hath redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil, not with silver and gold, but with his holy and precious blood, and with his innocent sufferings and death, in order that I might be his, live under him in his kingdom, and serve him in everlasting righteousness, innocence, and blessedness, even as he is risen from the dead and lives and reigns to all eternity. This is most certainly true.

THE THIRD ARTICLE

Of Sanctification

I believe in the Holy Ghost; the holy Christian Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

What is meant by this Article?

I believe that I cannot by my own reason or

strength believe in Jesus Christ my Lord, or come to him; but the Holy Spirit hath called me through the gospel, enlightened me by his gifts, and sanctified and preserved me in the true faith; in like manner as he calls, gathers, enlightens, and sanctifies the whole Christian church on earth, and preserves it in union with Jesus Christ in the true faith; in which Christian church he daily forgives abundantly all my sins, and the sins of all believers and will raise up me and all the dead at the last day, and will grant everlasting life to me and to all who believe in Christ. This is most certainly true.

PART III

THE LORD'S PRAYER

The Introduction

Our Father who art in heaven.

What is meant by this Introduction?

God would thereby affectionately encourage us to believe that he is truly our Father, and that we are his children indeed, so that we may call upon him with all cheerfulness and confidence, even as beloved children entreat their affectionate parent.

The First Petition

Hallowed be thy name.

What is meant by this Petition?

The name of God is indeed holy in itself; but we pray in this petition that it may be hallowed also by us.

How is this effected?

When the word of God is taught in its truth and purity, and we, as the children of God, lead holy lives, in accordance with it; to this may our blessed Father in heaven help us. But whoever teaches and lives otherwise than as God's word prescribes, profanes the name of God among us; from this preserve us, Heavenly Father.

The Second Petition

Thy kingdom come.

What is meant by this Petition?

The kingdom of God comes indeed of itself, without our prayer; but we pray in this petition that it may come unto us also.

When is this effected?

When our heavenly Father gives us his Holy Spirit, so that by his grace we believe his holy word, and live a godly life here on earth, and in heaven forever.

The Third Petition

Thy will be done on earth as it is in heaven.

What is meant by this Petition?

The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done by us also.

When is this effected?

When God frustrates and brings to nought every evil counsel and purpose, which would hinder us from hallowing the name of God, and prevent his kingdom from coming to us, such as the will of the devil, of the world, and of our own flesh; and when he strengthens us, and keeps us steadfast in his word and in the faith, even unto our end. This is his gracious and good will.

The Fourth Petition

Give us this day our daily bread.

What is meant by this Petition?

God gives indeed without our prayer even to the wicked also their daily bread; but we pray in this petition that he would make us sensible of his benefits, and enable us to receive our daily bread with thanksgiving.

What is implied in the words: "our daily bread"?

All things that pertain to the wants and the support of this present life; such as food, raiment, money, goods, house and land, and other property; a believing spouse and good children; trustworthy servants and faithful magistrates; favorable seasons, peace and health; education and honor; true friends, good neighbors, and the like.

The Fifth Petition

And forgive us our trespasses, as we forgive those who trespass against us.

What is meant by this Petition?

We pray in this petition, that our heavenly Father would not regard our sins, nor deny us our requests on account of them; for we are not worthy of anything for which we pray, and we have not merited it; but that he would grant us all things through grace, although we daily commit much sin, and deserve chastisement alone. We will therefore do our part, both heartily forgive, and also readily do good to those who may injure or offend us.

The Sixth Petition

And lead us not into temptation.

What is meant by this Petition?

God indeed tempts no one to sin; but we pray in this petition that God would so guard and preserve us, that the devil, the world, and our own flesh, may not deceive us, nor lead us into error and unbelief, despair, and other great and shameful sins; and that, though we may be thus tempted, we may nevertheless finally prevail and gain the victory.

The Seventh Petition

But deliver us from evil.

What is meant by this Petition?

We pray in this petition, as in a summary, that

our heavenly Father would deliver us from all manner of evil, whether it affect the body or soul, property or character, and, at last, when the hour of death shall arrive, grant us a happy end, and graciously take us from this world of sorrow to himself in heaven.

The Conclusion

For thine is the kingdom, and the power, and the glory for ever and ever. Amen.

What is meant by the word "Amen"?

That I should be assured that such petitions are acceptable to our heavenly Father, and are heard of him; for he himself has commanded us to pray in this manner, and has promised that he will hear us. Amen, amen; that is, Yea, yea, it shall be so.

PART IV

THE SACRAMENT OF HOLY BAPTISM

I. What is Baptism?

Baptism is not simply water, but it is the water comprehended in God's command, and connected with God's word.

What is that word of God?

It is that which our Lord Jesus Christ spake, as it is recorded in the last chapter of Matthew, verse 19: "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

II. What gifts or benefits does Baptism convey?

It worketh forgiveness of sins, delivers from death and the devil, and confers everlasting salvation on all who believe as the word and promise of God declare.

What are these words and promises of God?

Those which our Lord Jesus Christ spake, as they are recorded in the last chapter of Mark, verse 16: "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

III. How can water produce such great effects?

It is not the water, indeed, that produces these effects, but the word of God which accompanies and is connected with the water, and our faith which relies on the word of God connected with the water. For the water, without the word of God, is simply water and no baptism. But when connected with the word of God, it is a baptism, that is, a gracious water of life and a "washing of regeneration" in the Holy Ghost; as St Paul. says to Titus, in the third chapter, verses 5-8: "According to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed for us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life; this is a faithful saying."

IV. What does such baptizing with water signify?

It signifies that the old Adam in us is to be drowned and destroyed by daily sorrow and

repentance, together with all sins and evil lusts; and that again the new man should daily come forth and rise, that shall live in the presence of God in righteousness and purity forever.

Where is it so written?

St. Paul, in the epistle to the Romans, chap. 6, verse 4, says: "We are buried with Christ by baptism into death; that like as he was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

PART V

THE SACRAMENT OF THE ALTAR

(OR, THE LORD'S SUPPER)

What is the Sacrament of the Altar?

It is the true body and blood of our Lord Jesus Christ under the bread and wine, given unto us Christians to eat and to drink, as it was instituted by Christ himself.

Where is it so written?

The holy evangelists, Matthew, Mark, and Luke, together with St. Paul, write thus: "Our Lord Jesus Christ, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and gave it to the disciples, and said, Take, eat; this is my body, which is given for you: this do, in remembrance of me. After the same manner also he took the cup, when

he had supped, gave thanks, and gave it to them, saying, Drink ye all of it: this cup is the new testament in my blood, which is shed for you, for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me."

What benefits are derived from such eating and drinking?

They are pointed out in those words of the institution, "given, and shed for you, for the remission of sins," namely, through these words, the remission of sins, life and salvation are granted unto us in the Sacrament. For where there is remission of sins, there life and salvation are also.

How can the bodily eating and drinking produce such great effects?

The eating and the drinking, indeed, do not produce them; but the words which stand here, namely: "given, and shed for you, for the remission of sins"; which words, besides the bodily eating and drinking, are the chief things in the Sacrament: and he who believes these words, has that which they declare, namely, the remission of sins.

Who is it then that receives this Sacrament worthily?

Fasting and bodily preparation are indeed a good external discipline; but he is truly worthy and well-prepared, who believes these words: "given, and shed for you, for the remission of sins." But he who does not believe these words, or who doubts, is unworthy and unfit, because the words "for you" require truly believing hearts.

EXPLANATION

OF THE

CATECHISM

INTRODUCTION

Question 1. What should be every one's chief concern in this life?

Answer. To seek the kingdom of God, and his righteousness. (Matt 6 : 33.)

2. Where do you learn this?

In the *Bible*, which contains everything that I must know in order to be saved.

John 5 : 39. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

3. What is the Bible?

The word of God, recorded in the *Old* and *New Testament*, in the *Law* and in the *Gospel*, in histories, doctrines, and prophecies.

Heb. 1 : 1, 2. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

4. Why do you call the Bible the *word of God*?

Because (a) The Bible calls itself so.

1 Thess. 2 : 13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, *the word of God*, which effectually worketh also in you that believe.

2 Pet. 1 : 21. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

2 Tim. 3 : 16, 17. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. *

(b) Because the Bible wonderfully foretells that which is fulfilled, and what no man could have foreseen.

(c) Because the glorious teachings of the Bible never could have originated in the depraved heart of man.

(d) Because the Bible contains a divine power, which all readers or hearers are made to feel, in different ways.

Heb. 4 : 12. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Rom. 1 : 16. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth.

5. What, therefore, is justly demanded of us?

That we should *diligently read and hear this*

word of God, earnestly take it to heart, and regulate our whole life by it.

Ps. 119 : 105. Thy word is a lamp unto my feet, and a light unto my path.

2 Tim. 3 : 15. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

6. But what then is the object of our *Catechism*?

It briefly and simply sets forth and explains the principal doctrines of the word of God.

7. Who was the author of our *Catechism*?

MARTIN LUTHER, God's chosen vessel in effecting the work of the Reformation.

8. What further particulars concerning him can you mention?

Martin Luther was born on the 10th of November, 1483, at Eisleben, in Saxony; entered the order of Augustinian monks; became professor and preacher at Wittenberg; began the work of the Reformation in 1517; translated the Bible into German; arranged and introduced an evangelical form of worship; composed spiritual hymns; wrote this *Catechism*, and many other books for the people and the learned; and contended against false teachers until his happy departure from this world, February 18, 1546.

9. What was the Reformation?

That great work by which our fathers, under God, restored to the Christian Church, which had for ages been deceived and disfigured by Romish errors and abuses,—the pure doctrine of the word

of God, and the proper use of the holy Sacraments.
(*The Festival of the Reformation, October 31.*)

10. What does the Catechism present to us, as the principal doctrines of the word of God?

It sets forth the following *five principal parts*:
the *Law*, or the *Ten Commandments*; the *Creed*;
Prayer; *Baptism*; and the *Lord's Supper*.

PART I

THE TEN COMMANDMENTS

11. To whom did God give the ten commandments?

To the people of Israel, by the hand of Moses.
Exod., Chapters 19 and 20.

12. Did God give them any other commandments?

Yes, many others, for the regulation of public worship and civil life.

13. Why then does the Catechism speak only of *ten* commandments?

Because our Lord Jesus Christ expressly confirmed these ten commandments, as the *moral law* which is binding upon all men. (Matt. 22 : 37-40.)

14. Does man need a *revealed law* in addition to his *conscience*?

Most assuredly, because conscience, although it has not been destroyed, has nevertheless lost its clearness and power, through sin.

15. But why do the commandments occupy the *first* place in our Catechism?

Because they reveal to us the holy will of God, our own sinfulness, and the needfulness of salvation.

Rom. 7 : 12. Wherefore the law is holy, and the commandment holy, and just, and good.

Rom. 3 : 20. For by the law is the knowledge of sin.

Gal. 3 : 24. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

16. How are the ten commandments divided?

Into the commandments of the *first table*, which teach us our duty to *God*; and into the commandments of the *second table*, which teach us our duty to our *neighbor*.

17. What must be borne in mind in regard to each one of these commandments?

That in each one of them *something evil* is *forbidden*, and *something good* is *commanded*.

THE FIRST TABLE

The First Commandment

I am the Lord thy God. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

What is meant by this commandment?

We should fear, love, and trust in God above all things.

18. Of what does God remind you by the introduction prefixed to this and to all the commandments?

That He, who gives me these commandments, is *the Lord*, and *my God*, and that I should *serve* and *love* him.

19. What is forbidden by the first commandment?

All idolatry.

20. When is idolatry committed?

(a) When man, in gross ignorance and spiritual blindness, offers divine honor to any creature. (The worship of idols, images, pictures, and saints.) Isa. 12 : 8; Rom. 1 : 23; Rev. 19 : 10.

(b) When man fears, loves, or trusts in any person or thing more or as much as he does the Lord, his God. (Idolizing self, men, or the world.)

21. What is meant by idolizing *self*?

When man loves himself more than God, and relies upon his own strength, wisdom, and virtue more than upon God.

Jer. 9 : 23, 24. Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.

22. What is meant by idolizing *men*?

When we fear, love, or trust in any fellow-mortal more than we do God.

Matt. 10 : 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Matt. 10 : 37. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

Jer. 17 : 5. Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

23. What is it to idolize the *world*?

When we give our heart to the world and the lust thereof, instead of seeking the kingdom of God and his righteousness.

1 John 2 : 15-17. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

24. What, on the other hand, is *enjoined* by this commandment?

That we should give to the only true *God*, our *Lord*, the honor that is due to him; *i.e.*, that we should *fear, love, and trust in him above all things*.

Matt. 4 : 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.

25. When do we *fear God above all things*?

When the ever-present thought of God effectually deters us from all evil, and prompts us to

all that is good, and we would rather have the whole world for our enemy than displease God.

Gen. 39 : 9. How then can I do this great wickedness, and sin against God? Matt. 10 : 28.

26. What kind of "*fear of God*," however, is neither asked nor accepted by him?

When man fears punishment, but has no fear of sin, having no delight in God or in his law. (*Slavish fear.*)

Rom. 8 : 15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption whereby we cry, Abba, Father.

1 John 4 : 18. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

27. When do we *love God above all things*?

When our chief delight is in God and the things of God, and we seek to please him only.

Ps. 73 : 25, 26. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

28. Why should we *love God above all things*?

Because we cannot love anything more excellent than God; we owe more to him than to all others; and nothing will bring us greater good and bliss than loving God.

James 1 : 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

1 John 4 : 19. We love him, because he first loved us.

Rom. 8 : 28. And we know that all things work together for good to them that love God.

29. When do we *trust* in God above all things?

When, free from unbelieving care and vain self-confidence, and faithful in prayer and labor, we confidently rely upon the power and faithfulness of God, in every time of need.

Ps. 37 : 5. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.

Ps. 42 : 11. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.

Philip. 4 : 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

30. Why is this commandment the first of all?

Because it is the "Great Commandment," and obedience to all the commandments must proceed from the *fear* and *love* of God.

Of this the Catechism reminds us in the explanation of each commandment, by the words: "*We should so fear and love God.*"

The Second Commandment

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

What is meant by this commandment?

We shall so fear and love God as not to curse, swear, conjure, lie, or deceive, by his name, but call upon him in every time of need, and worship him with prayer, praise, and thanksgiving.

31. What do you mean by the *name* of God?

First of all, the holy words *God, Jehovah, Jesus, Christ*, and the like; and in addition to these, everything which the Bible teaches us to regard as sacred, as a revelation of the nature and will of God.

32. What is it to *take God's name in vain*?

Every application of the holy names of God, or of divine things, in which the heart is deficient in true fear and love of God.

33. How is it taken in vain?

Either *thoughtlessly*; or *intentionally, wantonly* and *wickedly*, as in *cursing, swearing, conjuring, lying, and deceiving*.

34. How may we take it in vain *thoughtlessly*?

When we utter these holy names from mere *habit*, or in a spirit of *levity*, and *speak* or *hear* God's name or word *without devotion or reverence*.

Matt. 12 : 36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

35. What is it to "*curse*" by God's name?

To utter these holy names in passionate excitement, and wickedly to invoke evil upon any person or thing. (Luke 9 : 51-55.)

36. What is it to "*swear*" by his name?

To appeal to God as the witness of truth, and the avenger of falsehood.

37. Is *all swearing* forbidden?

No! The example of our Lord Jesus Christ

and of holy men of God proves that the oath required of the magistrate is not contrary to the will of God. (Christ, Matt. 26 : 63, 64.)

Heb. 6 : 16. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

38. What is required of you whenever you take an oath?

I must, to the best of my knowledge, and without regard to friend or foe, advantage or disadvantage, *speake the truth, the whole truth, and nothing but the truth.*

39. What kind of swearing, however, is forbidden?

All unnecessary appeals to God, and *false swearing, or perjury.*

Matt. 5 : 34-37. But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

40. What is meant by *false swearing, or perjury*?

Deliberately, and with a solemn appeal to God to utter what one knows to be untrue, or to make a promise that is afterwards wilfully broken.

41. What guilt is incurred by one who takes a false oath?

He mocks God's vengeance; hinders the course of justice on earth, and pronounces his own sentence of condemnation.

Ezek. 17 : 19. Therefore, thus saith the Lord God, As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

42. What is it to “conjure” by God’s name?

When any one superstitiously, and contrary to the order established by God, uses the word and works of God, in order to discover what God has concealed, or to attain what God has withheld.

Deut. 18 : 10–12. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.

43. What is it to “lie” by his name?

When any one gives out as the word of God, what is *not* the word of God, and thereby leads men astray.

Gal. 1 : 8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

44. What is it to “deceive” by his name?

When any one assumes the appearance of the fear and love of God, whilst the heart is far from him.

2 Tim. 3 : 5. Having a form of godliness, but denying the power thereof: from such turn away.

45. How does Luther's explanation teach us how to use God's name *properly*?

We should *call upon him in every time of need*; always offer filial *prayer*; *praise* him for all his glorious works; and render *thanksgiving* for all his goodness.

Ps. 50 : 15. Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Ps. 103 : 1-4. Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.

46. Why does God add a special *threat* to this commandment?

That we may be deeply impressed with the holiness of his name, and be on our guard against such common and wicked sins of the tongue.

The Third Commandment

Remember the Sabbath-day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day:

wherefore the Lord blessed the Sabbath-day and hallowed it.

What is meant by this commandment?

We should so fear and love God as not to despise his word and the preaching of his gospel, but deem it holy, and willingly hear and learn it.

47. What is God's object in giving us this commandment?

That we should set apart one day in seven, as a day of rest, and keep it holy by devoting it to communion with God and divine things.

48. What day was observed in the old dispensation?

The seventh day of the week; because God rested on the seventh day, and blessed and hallowed it. (Gen. 2 : 2, 3.)

49. Why do we Christians keep the *first* day of the week?

Because on this "the *Lord's day*" (Rev. 1 : 10) the work of redemption was completed by the resurrection of Christ; and his Church was founded by the outpouring of the Holy Ghost. (Mark 16; Acts 2.)

50. When is this day kept properly?

When we, together with all the members of our household, *rest* from all week-day labor, and *sanctify* the day by communing with God and the things of God.

51. How is this day violated and profaned?

Not only by week-day labor, but also by idle-

ness, and everything by which the world and the flesh are served, and the worship of God is hindered and despised.

52. What work, however, may be performed on this day?

(a) Everything that promotes the sanctification of the day.

(b) *Works of love*, by which we serve God and our neighbor, and not ourselves.

(c) *Works of necessity*, which can be done neither *before* nor *afterwards*. (Matt. 12 : 1-13.)

James 1 : 27. Pure religion, and undefiled before God and the Father, is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

53. How is this day profaned by *despising God's word* and *the preaching of His gospel*?

When we look upon the preaching of the word of God, and communion with God and his word, in the church and our homes, as of no value, and needlessly neglect it.

54. When, according to Luther's explanation, do we really keep this day holy?

When, on this day, we *deem* the *word* and the *preaching of the gospel holy*, as the voice and power of God, and *willingly* and *devoutly hear and learn* it.

1 Thess. 2 : 13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

Eccles. 5 : 1. Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools.

Luke 10 : 16. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

55. Why should we strive to render a strict obedience to this commandment?

(a) Because God never suffers the profanation of the Sabbath to go unpunished.

(b) Because obedience to this commandment secures the richest blessings to body and soul, to the individual and the family, to the Church and the State.

(c) Because this day of earthly rest serves to prepare us for eternity, and gives us a foretaste of the peace of another and a better world.

56. Why do we, in addition to the Lord's day, observe certain *festivals of the Christian church*?

As, under the old dispensation, God commanded the observance of certain great festivals, in addition to the Sabbath, the Christian church, from the most ancient times, instituted several annual festivals, in commemoration of the great facts of the Redemption, and their proper celebration is always blessed. (See Appendix, on the *Church Year*.)

THE SECOND TABLE

Of Love to our Neighbor

57. What does the *second* table teach us?

The duties of *love to our neighbor*.

58. Who is your neighbor?

Every man: for God created him, as well as me, in his own image.

The Fourth Commandment

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

What is meant by this commandment?

We should so fear and love God as not to despise nor displease our parents and superiors, but honor, serve, obey, love, and esteem them.

59. Why does this commandment occupy the *first* place on the second table?

Because, among all men, my "*father and mother*" sustain the nearest and highest relation to me.

60. How does the commandment itself show you this?

In expressly requiring me to *honor* those to whom I owe so much, and whom God has placed over me.

61. What conduct towards them is, therefore, forbidden?

We are not to *despise* them, neither in our hearts, nor by our conduct, nor to *displease* them by disobedience or a want of affection.

Prov. 30 : 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the

valley shall pick it out, and the young eagles shall eat it.

Deut. 27 : 16. Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen.

Exod. 21 : 15. And he that smiteth his father, or his mother, shall be surely put to death.

62. How does Luther's explanation teach us to keep this commandment?

We should *honor* them, by showing them due respect on every occasion. We should *serve* them, by willingly assisting them in their labors, and supporting them in their infirmity.

1 Tim. 5 : 4. Let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God.

We should *obey* them, by following their word and directions while we are young, and in after years also respectfully listen to their advice, and treasure up their good lessons and example.

Prov. 1 : 8. My son, hear the instruction of thy father, and forsake not the law of thy mother.

We should *love and esteem* them as a precious gift of God, and hold them in affectionate remembrance after their death.

63. Who are the "superiors" spoken of in the explanation?

All who, in addition to our parents, are, by God's appointment, set over us, in the *family*, and in the *school*, in the *church* and *State*.

Rom. 13 : 7. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

64. In what manner are we to honor *those who are set over us in the family*?

Ephes. 6 : 7, 8. With good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Titus 2 : 9, 10. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

65. How are we to honor those who are set over us *in church and school*?

Heb. 13 : 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

Gal. 6 : 6. Let him that is taught in the word communicate unto him that teacheth in all good things.

66. How are we to honor the *civil authorities*?

Matt. 22 : 21. Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

Rom. 13 : 1-4. Let every soul be subject unto the highest powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

67. How does the word of God teach us to honor the *aged*?

Lev. 19 : 32. Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord.

68. But what is to be done when those who are set over us require of us what is contrary to God's law?

Then, according to the Bible, "*We ought to obey God rather than men.*" (Acts 5 : 29.)

69. What special distinction has God given to this commandment?

On account of its extraordinary importance in all human relations, the Lord has added to it a special promise of blessing (Ephes. 6 : 2, 3), which shall as certainly be fulfilled in the case of the obedient, as God's curse will fall upon the transgressors.

The Fifth Commandment

Thou shalt not kill.

What is meant by this commandment?

We should so fear and love God as not to do our neighbor any bodily harm or injury, but rather assist and comfort him in danger and want.

70. What is God's object in giving this commandment?

He wishes thereby to protect the *body* and *life* of every man against the arbitrary interferences and assaults of all others.

71. Why does God do this?

Because God gives and preserves the life (spirit, soul, and body; 1 Thess. 5 : 23) of each one, and every such interference frustrates his wise designs;

Because God has created all men members of one family, and no one, therefore, is authorized to sever this family bond;

Because God created every man in his own image, and therefore he who slays a man touches the majesty of God himself.

Gen. 9 : 5, 6. At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

72. What, then, is forbidden in this commandment?

To do bodily harm or injury to ourselves or to our neighbor; therefore:

Murder and *Suicide*, in whatever way committed; every injury, neglect, and ill treatment; and everything by which our own or our neighbor's life may be injuriously affected.

73. Does this commandment merely forbid the outward act of killing?

No! For the word of God expressly tells us, "*Whosoever hateth his brother is a murderer.*" (1 John 3 : 15.)

74. What interference with human life is not forbidden here?

The *act of the magistrate*, who, by God's command, punishes the *murderer* with death. (Gen. 9 : 6.)

Rom. 13 : 4. But if thou do that which is evil, be afraid; for he (the ruler) beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

War, which, as the last means to maintain right and justice, is not prohibited.

The voluntary sacrifice of our own life, from love to God and our neighbor.

1 John 3 : 16. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

75. Is our neighbor's *bodily* life the only life we can injure?

No! By false doctrine and an evil example one may lead his neighbor into sin, and thus become the murderer of his *soul*.

Matt. 18 : 6, 7. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to the man by whom the offence cometh!

Ezek. 33 : 8. When I say unto the wicked, O wicked man thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand.

76. What is enjoined by this commandment?

That we should willingly, and to the extent of our ability, *assist* and *comfort* every one that is in *danger* or want, whether he be friend or foe.

Matt. 5 : 7. Blessed are the merciful: for they shall obtain mercy.

Matt. 5 : 44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (See also Matt. 25 : 35-46.)

77. Has this commandment any bearing upon the killing of animals?

God has given us animals for food and other purposes (Gen. 9 : 3), but not that we should doom them to cruelty and destruction.

Prov. 12 : 10. A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

The Sixth Commandment

Thou shalt not commit adultery.

What is meant by this commandment?

We should so fear and love God as to be chaste and pure in our words and deeds, each one also loving and honoring his wife or her husband.

78. What is God's object in this commandment?

He wishes thereby to guard the *holy state of marriage* against all human caprice and impurity.

79. What is marriage?

It is the holy, divinely appointed covenant between one man and one woman, in which they live together in love and faithfulness, until separated by death.

80. Why did God institute this holy state?

For the promotion of the temporal and eternal happiness of both husband and wife.

For the godly education of the children he gives them.

For the maintenance of proper discipline and order in the family and the community.

Gen. 2 : 18. And the Lord God said: It is not good that the man should be alone: I will make him an help meet for him.

81. When only is this object of God attained?

When husband and wife begin and continue their married life in accordance with the word of God.

82. How does the word of God admonish the married?

Ephes. 5 : 25. *Husbands*, love your wives, even as Christ also loved the church, and gave himself for it.

Col. 3 : 19. *Husbands*, love your wives, and be not bitter against them.

1 Pet. 3 : 7. Likewise, ye *husbands*, dwell with them (the wives) according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Ephes. 5 : 22. *Wives*, submit yourselves unto your own husbands, as unto the Lord.

Col. 3 : 18. *Wives*, submit yourselves unto your own husbands, as it is fit in the Lord.

1 Pet. 3 : 1. Likewise, ye *wives*, be in subjection to your own husbands; that, if any obey not the word, they also may, without the word, be won by the conversation of the wives.

Ps. 127 : 3. *Lo, children* are a heritage of the Lord, and the fruit of the womb is his reward.

Ephes. 6 : 4. Ye *fathers*, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.

1 Tim. 5 : 8. But if any provide not for *his own*, and specially for *those of his own house*, he hath denied the faith, and is worse than an infidel.

83. How is the holy covenant of marriage broken?

Not only when one of the parties bestows his or her impure affections upon some other person, but also by cruel treatment and malevolent desertion.

Matt. 5 : 28. But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

84. For what cause only does our Saviour permit divorce?

For the cause of *fornication* (adultery).

Matt. 5 : 32. But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.

85. How does God punish the violation of this holy covenant?

By shame and misery, in time and eternity; by the accusations of conscience, the wreck of domestic bliss, and the disturbance of all the relations of life in society at large.

Heb. 13 : 4. Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge.

86. But what does this commandment enjoin upon all, the married and unmarried?

“To be chaste and pure in words and deeds.”

87. How can you do this?

When I keep my heart free from impure *thoughts* and fleshly *desires*.

When I abstain from unclean *conversation* and *shameless jests*.

When I hate and forsake all *deeds* of unchastity and impurity.

88. How does the word of God warn us against such sins?

Ephes. 5 : 3, 4. But fornication, and all uncleanness or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

1 Cor. 6 : 19, 20. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Gal. 5 : 19-21. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, . . . of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

89. What are the penalties of uncleanness?

A ruined body, a poisoned soul, shameful disease, and an early death.

1 Cor. 3 : 17. If any man defile the temple of God him shall God destroy; for the temple of God is holy, which temple ye are.

90. What causes specially lead to and promote such sins?

Intemperance, idleness, evil company, bad literature, indecent songs and pictures, and everything that incites to impurity.

Rom. 13 : 13, 14. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lust thereof.

1 Cor. 15 : 33. Be not deceived; evil communications corrupt good manners.

Prov. 23 : 29-33. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thy heart shall utter perverse things.

91. How shall we best succeed in resisting such temptations?

When we take to heart the words of our Lord Jesus Christ, saying: "*Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*" (Matt. 26 : 41.)

The Seventh Commandment

Thou shalt not steal.

What is meant by this commandment?

We should so fear and love God as not to rob our neighbor of his money or property, nor bring it into our possession by unfair dealing or fraudulent means, but rather assist him to improve and protect it.

92. What is God's object in this commandment?

To secure his rightful property to every man.

93. Why is the Lord thus careful to do this?

Because the life-support of every individual,

and the order and welfare of society depend upon it.

94. How can we acquire rightful property?

Under the blessing of God, by means of godly labor, and frugality free from covetousness; and also by inheritance or gift.

95. But how does it come that some acquire *much*, and others *little*?

Because God distributes according to his own pleasure, but always with a wise and gracious purpose.

1 Sam. 2 : 7. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up.

Matt. 20 : 15. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

Prov. 22 : 2. The rich and poor meet together: the Lord is the maker of them all.

96. What does the word of God say to the *rich*?

Ps. 62 : 10. If riches increase, set not your heart upon them.

1 Tim. 6 : 17-19. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Luke 12 : 15. Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesses.

Mark 10 : 24, 25. Children, how hard is it for them that trust in riches to enter into the kingdom of God!

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

97. What does the word of God say to the *poor*?

Prov. 15 : 16, 17. Better is little with the fear of the Lord, than great treasures and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

James 2 : 5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

Ps. 37 : 25. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

98. What should we ask of the Lord, *poverty* or *riches*?

Neither; as we read,

Prov. 30 : 7-9. Two things have I required of thee; deny me them not before I die: Remove far from me vanity and lies; *give me neither poverty nor riches; feed me with food convenient for me*; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.

99. What is *forbidden* in this commandment?

Stealing, or every unlawful appropriation of my neighbor's property.

100. In what ways is this sin committed?

By robbery, which *violently* seizes and carries off the property of another.

By *theft*, which takes it away *secretly*.

By *fraud*, which *cunningly* takes advantage of another, by *unfair dealing* and *fraudulent means*. (Lev. 19 : 11, 35, 36; 1 Thess. 4 : 6; Prov. 11 : 1.)

neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revellers, nor extortioners, shall inherit the kingdom of God.

105. What is *enjoined* upon us in this commandment?

We should *assist* our neighbor *to improve and protect* his property.

106. When is this done by us?

When we cordially desire the lawful increase of our neighbor's property, and help him towards it; and

When, to the extent of our ability, we hasten to assist him, by word and deed, when he is in need.

1 Pet. 4 : 10. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

Isa. 58 : 7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Heb. 13 : 16. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Abraham, Gen. 14 : 11-16; *The Good Samaritan*, Luke 10.

The Eighth Commandment

Thou shalt not bear false witness against thy neighbor.

What is meant by this commandment?

We should so fear and love God as not deceitfully to belie, betray, slander (or backbite), nor raise injurious reports against our

neighbor, but apologize for him, speak well of him, and put the most charitable construction on all his actions.

107. What is God's object in this commandment?

To protect the *good name* of every one, and to secure *truthfulness* among all.

108. Why is the Lord anxious to protect our *good name*?

Because the *good name*, *honor*, or *reputation* of every man is an invaluable blessing.

Prov. 22 : 1. A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.

109. Why does he wish to secure *truthfulness*?

Because without it *confidence* and *honor* are at an end.

110. What do you mean by "witness"?

Any *statement* made by me, concerning a person or thing, whether before a magistrate, or in daily life.

111. What kind of witness is *forbidden* by this commandment?

False witness—*falsehood*—*i.e.*, stating that which I know is not so.

112. How, according to Luther's explanation, is *false witness* borne?

When we "*deceitfully belie, betray, slander (or backbite), and raise injurious reports against our neighbor.*"

113. What is it to "*deceitfully belie*" our neighbor?

Intentionally, by words or signs, to conceal the truth from him.

Ephes. 4 : 25. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.

114. What is it to "*betray*"?

When we unkindly reveal his secrets, and abuse the confidence he has reposed in us.

Prov. 11 : 13. A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.
Judas Iscariot, Matt. 26 : 14-16.

115. What is meant by "*slandering*" or *backbiting*?

To speak to our neighbor's injury, *behind his back*, that which we are afraid to say to his face.

Prov. 6 : 12-14. A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; frowardness is in his heart; he deviseth mischief continually; he soweth discord.

116. What is it to "*raise injurious reports*"?

To raise and spread abroad false reports concerning our neighbor.

Ps. 15 : 1-3. Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

117. What is *enjoined* upon us in this commandment?

We should *apologize* for our neighbor, *speak*

well of him, and put the most charitable construction on all his actions.

118. What is meant by *apologizing* for our neighbor?

To seek to save his good name, whenever attacked, as far as we can do so in accordance with truth.

Prov. 31 : 8, 9. Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy.

Isa. 5 : 20. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter.

119. What is it to “*speak well of him*”?

To speak rather of his good qualities than of his faults.

Jonathan, 1 Sam. 19 : 4–6; *Barnabas*, Acts 9 : 26, 27.

120. What is it to “*put the most charitable construction on all his actions*”?

For the sake of love and peace to give the mildest and kindest explanation of all he does and says.

1 Pet. 4 : 8. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

Matt. 7 : 1, 2. Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

121. How are we to be careful of *our own* good name?

In such a way as to seek to please, not only *men*, but *God*, and by shunning all hypocrisy and vanity.

Luke 6 : 26. Woe unto you, when all men shall speak well of you!

1 Cor. 4 : 3, 4. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

122. How shall we best succeed in complying with this commandment?

When we heartily hate and renounce *all lying* as of the devil.

John 8 : 44. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.

THE NINTH AND TENTH COMMANDMENTS

The Ninth Commandment

Thou shalt not covet thy neighbor's house.

What is meant by this commandment?

We should so fear and love God as not to desire by craftiness to gain possession of our neighbor's inheritance or home, or to obtain it under the pretext of a legal right; but be ready to assist and serve him in the preservation of his own.

The Tenth Commandment

Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant,

nor his ox, nor his ass, nor any thing that is thy neighbor's.

What is meant by this commandment?

We should so fear and love God as not to alienate our neighbor's wife from him, entice away his servants, nor let loose his cattle, but use our endeavors that they may remain and discharge their duty to him.

123. What is God's object in these two commandments?

He would thereby still further secure my neighbor's *right to his own*, and forbid to me not only the *outward act* of sin, but also the sinful *desires* of the heart.

124. Why can we take these two commandments together in our explanation?

Because both speak of *coveting* or *desiring*.

125. Why does God give us this *double prohibition* against *coveting*?

Because we are neither *outwardly* nor *inwardly* to "have fellowship with the unfruitful works of darkness." (Ephes. 5 : 11.)

Because the *outward act of sin* proceeds from the evil lust within.

Because this evil lust, which is present in every man, seeks to *entice* and *tempt* him to sin.

1 Sam. 16 : 7. For man looketh on the outward appearance, but the Lord looketh on the heart.

Matt. 5 : 8. Blessed are the pure in heart: for they shall see God.

Matt. 15 : 19. For out of the heart proceed evil

thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

Gen. 8 : 21; James 1 : 14-16.

126. From whence does this evil lust come?

From the inborn depravity of our nature, which we all have inherited, in consequence of Adam's fall.

127. How does this evil lust exhibit itself in reference to that which belongs to our neighbor?

In this, that, prompted by covetousness or envy, I seek to gain possession of his property by craftiness, or under the pretext of a legal right; or that I strive to render those belonging to him unfaithful.

128. How, on the other hand, does Luther's explanation teach us to treat our neighbor?

To assist and serve him in the preservation of his own, and to use our endeavors that those who belong to him may remain and discharge their duty to him.

129. Can we eradicate this inborn lust from our heart?

No, for we cannot create ourselves anew.

John 3 : 6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Jer. 13 : 23. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

130. But what can and should we do against it?

Remembering that God is everywhere present, we should watch the slightest evil motion of our heart, and with prayer and firm will suppress it.

Jer. 17 : 9, 10. The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruits of his doings.

Matt. 26 : 41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Ps. 51 : 10. Create in me a clean heart, O God; and renew a right spirit within me.

Prov. 4 : 23. Keep thy heart with all diligence; for out of it are the issues of life.

Matt. 15 : 19, 20.

We should earnestly and carefully shun every occasion and inducement to evil desires.

Prov. 1 : 10. My son, if sinners entice thee, consent thou not.

1 Cor. 15 : 33. Be not deceived: evil communications corrupt good manners.

Prov. 19 : 27. Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

131. If we neglect this what will be the certain result?

We come under the dreadful bondage of sin; burden and harden our consciences; and bring upon ourselves shame and misery, in time and eternity.

John 8 : 34. Whosoever committeth sin is the servant of sin. James 1 : 14, 15. 2 Pet. 2 : 19.

132. Why does the whole law close with these two commandments?

In order that we may realize that only a truly converted heart fears and loves God above all things; takes delight in that which is good, and keeps the commandments of God. (Matt. 22 : 37-40.)

CONCLUSION OF THE TEN COMMANDMENTS

What does God declare concerning all these commandments?

He says : "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments."

What is meant by this declaration?

God threatens to punish all those who transgress these commandments; we should therefore dread his displeasure, and not act contrarily to these commandments. But he promises grace and every blessing to all who keep them; we should, therefore, love and trust in him, and cheerfully do what he has commanded us.

133. Why does the Lord here call himself a "*jealous God*"?

Because he is full of holy abhorrence against sin, and righteous displeasure against sinners; but also of benignant love towards those who keep his commandments.

134. What is *sin*?

All transgression of the divine law, in thought, word, and deed.

1 John 3 : 4. For sin is the transgression of the law.

135. What does God do against sin or iniquity?

He *visits it* in that he punishes “all who transgress these commandments.”

136. How does God punish transgressors?

Outwardly with suffering, wretchedness, and death; inwardly with fear and the stings of conscience; and finally with eternal damnation; all of which the Holy Scriptures include in the word *death*.

Ezek. 18 : 4. The soul that sinneth, it shall *die*.

Rom. 6 : 23. For the wages of sin is *death*.

Rom. 1 : 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

Rom. 2 : 8, 9. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil.

Isa. 48 : 22. There is no peace, saith the Lord, unto the wicked.

Gal. 6 : 7, 8. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

137. Upon what “*children*” will God visit the iniquity of the *fathers*?

Upon such as *also hate him*, tread in the footsteps of their wicked parents, and help to fill the measure of their sins.

138. But what shall be done, if the children do *not* hate God?

They indeed suffer many things, on account of their wicked parents, in their *property, body, or reputation*, according to the laws fixed by God for

the government of this world; but these sufferings are not to be regarded as judgments.

Ezek. 18 : 20. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

139. What are God's purposes in dealing with them in this manner?

By means of sufferings God draws his children nearer to himself, and educates them for heaven.

Heb. 12 : 6. For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth.

James 1 : 12. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Rom. 8 : 28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

140. What does God promise to those who love him and keep his commandments?

"Grace and every blessing" in time and eternity.

141. What does the promise that he will show mercy "unto thousands" teach us?

That although God must *punish*, he will a thousand times rather *show mercy*.

Ps. 103 : 11. For as the heaven is high above the earth, so great is his mercy toward them that fear him.

Joel 2 : 13. Turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

142. What have we deserved to receive from God?

Not the *blessing*, but the *punishment*, because we have often transgressed the holy commandments of God, in *thought*, *word*, and *deed*.

143. Why have we transgressed God's commandments?

They are holy and perfect; and we, on account of the power of sin in us, are unable to keep them.

Rom. 7 : 12. Wherefore the law is holy, and the commandment holy, and just, and good.

Rom. 7 : 14. For we know that the law is spiritual: but I am carnal, sold under sin.

Rom. 7 : 18, 19. For I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do.

144. As this is so, of what use are the commandments?

They do not *save us*, but they lead us to a knowledge of our sin, and thus become our school-master to bring us unto Christ.

Deut. 27 : 26. Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.

James 2 : 10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Gal. 3 : 11. But that no *man is justified by the law*, in the sight of God, it is evident: for, *The just shall live by faith*.

Rom. 3 : 20. For by the law is the knowledge of sin.

Gal. 3 : 24. Wherefore the *law was our school-master to bring us unto Christ, that we might be justified by faith*.

145. How then are we *saved*?

By the grace of God in Christ through faith, by which we receive the forgiveness of sin and a new life.

146. Where does our Catechism give further instruction concerning this?

In the *second part*, which teaches me *what*, and *how* I, as a Christian, must *believe*.

PART II

THE APOSTLES' CREED

(OR, THE ARTICLES OF THE CHRISTIAN FAITH)

147. What do you mean by the Apostle's Creed?

The *confession of the Christian faith*, as believed and confessed by all Christians, from the days of the Apostles.

148. Of what use is this Creed?

In it we *learn and confess what a Christian must believe in order to be saved*, and have a constant testimony against all who believe and teach otherwise.

149. Is it sufficient if we *receive this Creed as true*?

No, for a mere *intellectual faith* is a dead faith; but if we receive it with our whole *heart*, our faith becomes a living faith, and acceptable to God.

150. Of how many Articles does the Apostles' Creed consist?

Of *three*, according to the *Three Persons, Father, Son, and Holy Ghost*, in which the *only true God* has revealed himself as a *Triune God*.

151. Can our reason comprehend the doctrine of the *Holy Trinity*?

No! It is an unfathomable mystery, which must be *believed* upon the authority of *the word of God*.

THE FIRST ARTICLE

Of Creation

I believe in God the Father Almighty, Maker of heaven and earth.

What is meant by this article?

I believe that God hath created me and all that exists; that he hath given and still preserves to me my body and soul with all my limbs and senses, my reason and all the faculties of my mind, together with my raiment, food, home and family, and all my property; that he daily provides me abundantly with all the necessities of life, protects me from all danger, and preserves me and guards me against all evil; all which he does out of pure, paternal, and divine goodness and mercy, without any merit or worthiness in me; for all which I am in duty bound to thank, praise, serve, and obey him. This is most certainly true.

152. What do you mean by saying: "*I believe in God*"?

I thereby confess my firm conviction that *God is* and my confidence in him, as *my God*.

153. If the Bible told you nothing of God, how, nevertheless, might you know that *God is*?

By the *works* of God in *Creation*, by the *voice* of God in *conscience*, and by the *belief in the existence of God*, common to all nations.

Ps. 19 : 1-3. The heavens declare *the glory of God*; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard.

Rom. 1 : 19, 20. Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

Rom. 2 : 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.

Ps. 14 : 1. The fool hath said in his heart, There is no God.

154. But what does the *Bible* tell you of God?

God is the sum total of all perfections, an uncreated, spiritual being, eternal, almighty, omnipresent, omniscient, all-wise, holy, righteous, true, faithful, kind, patient, long-suffering, gracious, and merciful.

Matt. 6 : 13. For thine is the kingdom, and the power, and the glory, for ever.

155. Why do you here call God the "*Father*"?

Because this article speaks of the *first person in the Godhead*, in distinction from the *Son* and from the *Holy Ghost*.

156. Why do you call him "*Maker of heaven and earth*"?

Because He, by his almighty word, brought

forth *the whole world*, with all animate and inanimate, visible and invisible creatures, *out of nothing*, "and it was *very good*."

Rom. 4 : 17. God, who quickeneth the dead, and calleth those things which be not as though they were.

Heb. 11 : 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Gen. 1.

157. Which are the noblest of God's creatures?

The *angels* in heaven, and *men* on the earth.

158. What are the angels?

Glorious spirits, without flesh and blood, created by God, in order that *they may praise him, serve the children of men, and be eternally happy*.

159. How are we to conduct ourselves towards them?

We are not to worship them, but learn of them how to praise God, and to serve him and our fellowmen. (Rev. 19 : 10; Exod. 20 : 3-5.)

160. Of what other angels does the Bible also speak?

Of *bad angels*, who, having fallen from the state of holiness and blessedness, blaspheme God, hinder all that is good, and lay snares for the bodies and souls of men, *as far as God suffers them to do so*. (2 Pet. 2 : 4, Jude 6; Ephes. 6 : 11, 12.)

161. What does the Bible tell us about their chief?

It calls him *Satan*, *i.e.*, the *adversary*; *Devil*, *i.e.*, the *accuser*; the god of this world, the des-

troyer, tempter, liar, and murderer from the beginning.

1 Pet. 5 : 8, 9. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith.

162. Why does man occupy the highest place among all the creatures of the earth?

Because God not only gave him a most admirable body, and rational soul, but created him in *his own image*.

Gen. 1 : 27. God created man in his own image, in the image of God created he him.

163. In what did this *image of God* consist?

In an undimmed *knowledge of the good and true*; in *holiness of heart and freedom of will*; in *dominion over all other creatures*; in *happiness and immortality*.

Col. 3 : 10. And have put on the new man, which is renewed in knowledge after the image of him that created him.

Ephes. 4 : 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

Gen. 1 : 27.

164. Did man retain this image of God?

No! for yielding to the temptation of the devil, man, of his own will, transgressed the commandment of God, and thereby fell from his glorious state. (Gen. 3 : 1-7.)

165. What were the *consequences* of this fall?

That all men, with our first parents, lost the

image of God, and have fallen into a state of sinfulness and guiltiness in the sight of God.

166. What name do we give to this state into which man has fallen?

Original sin, or that corruption of our nature which renders us impotent and indisposed in regard to all that is good, and inclined to all that is evil.

167. Is there nothing to deliver man out of this state?

Yes! Almighty God, our merciful Father, has sent into the world the *Redeemer*, promised already in the garden of Eden, so that through him the image of God might be restored in man.

John 3 : 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him *should not perish, but have everlasting life.*

168. What does Luther's explanation teach you by saying that God "*still preserves*" what he created?

That all that has been called into being by the almighty will of God, also *continues to exist* by the same; and abides in the salutary order established by him.

169. In what do you see that God thus preserves all?

In this, "that he daily provides me and all creatures abundantly with all the necessities of life."

170. Does God merely *preserve* the world?

He also *governs* it; for neither great nor small things happen without his will or permission;

and, in spite of all hindrances, he carries out his great and blessed designs.

171. How do you experience this divine government of the world?

In this, that he “protects me from all danger, and preserves and guards me against all evil.”

172. But when misfortunes come upon us should we therefore doubt the providence of God?

By no means! For although the ways of God are frequently incomprehensible on account of our shortsightedness, we nevertheless confidently believe that God doeth all things well.

Isa. 55 : 8, 9. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

John 13 : 7. What I do thou knowest not now; but thou shalt know hereafter.

Job. 1 : 21. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.

173. What does all that Almighty God, your Creator, has done for you reveal?

His “pure, paternal, and divine goodness and mercy,” and so much the more, because I receive it all “without any merit or worthiness in me.”

Gen. 32 : 10. I am not worthy of the least of all the mercies, and of all the truth which thou hast showed unto thy servant.

Luke 17 : 10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

174. What, therefore, are you *in duty bound* to render unto him?

To *thank* and *praise* him with all my heart, and to *serve* and *obey* him with my body and soul.

Ps. 103 : 2. Bless the Lord, O my soul, and forget not all his benefits.

Rom. 12 : 1. I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

1 Cor. 6 : 20. Therefore glorify God in your body, and in your spirit, which are God's.

175. What do you confirm by the closing words of the explanation, "*This is most certainly true*"?

That with all my heart I believe all this as fully in accordance with the word of God, and feel myself bound to obey it.

THE SECOND ARTICLE

Of Redemption

And in Jesus Christ his only Son, our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried: he descended into hell: the third day he rose again from the dead: he ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead.

What is meant by this article?

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord: who hath redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil, not with silver and gold, but with his holy and precious blood and with his innocent sufferings and death; in order that I might be his, live under him in his kingdom, and serve him in everlasting righteousness, innocence, and blessedness, even as he is risen from the dead and lives and reigns to all eternity. This is most certainly true.

176. Of what does this article treat?

"Of the *Redemption*," that is, in Christ Jesus.

Rom. 3 : 24. Being justified freely by his grace, through the redemption that is in Christ Jesus.

177. Who is *Jesus Christ*?

God, the Son, "true God, begotten of the Father, from eternity, and also true man, born of the Virgin Mary."

178. Why does Luther, in the explanation, say that Jesus Christ is "*true God*"?

Because the Holy Scriptures expressly call him *God*, and ascribe to him *divine attributes, works, and honor*.

John 20 : 28. And Thomas answered and said unto him, My Lord and My God.

1 John 5 : 20. Jesus Christ. This is the true God, and eternal life.

Rom. 9 : 5. Christ, who is over all, God blessed for ever. Amen.

John 8 : 58. Jesus said unto them, Verily, verily I say unto you, before Abraham was, I am.

Matt. 28 : 18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Matt. 28 : 20. Lo, I am with you alway, even unto the end of the world.

Col. 1 : 16, 17. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things exist.

Heb. 1 : 6. And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

John 5 : 23. That all men should honor the Son, even as they honor the Father.

179. And why that Jesus Christ is *true man*?

Because the Holy Scriptures expressly call him the *Son of man* and man, and ascribe to him a *body* and *soul*, such as all men have.

180. How does it appear that he had a *body* and *soul* like other men?

Because he could be born, increase in age and stature, suffer hunger, thirst, weariness, pain and death, and mourned and rejoiced, even as we do.

Luke 2 : 40, 52; Matt. 4 : 2; John 19 : 28; Matt. 8 : 24; John 11 : 33-36; Matt. 26 : 37, 38; Luke 10 : 21.

181. But in what respect does Christ, although he was a man like ourselves, *differ* from us?

In this, that *he alone of all that bore our human nature is without sin.*

Heb. 4 : 15. (He) was in all points tempted like as we are, yet without sin.

John 8 : 46. Which of you convinceth me of sin?

2 Cor. 5 : 21. For he hath made him to be sin for us, who knew no sin.

1 Pet. 2 : 22. Who did no sin, neither was guile found in his mouth.

Heb. 7 : 26. For such an high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

182. If Christ, then, is true God and true man, what do you learn from this?

That he unites in himself, in one person, the two natures, human and divine; therefore he is the "God-man."

183. Why was it necessary that Christ should be man and God in one person?

Had he been GOD only, he could not have taken my misery upon himself; and had he been MAN only, he would have had no glory to bestow upon me.

Had he been GOD only, his merit would not belong to me; and if he had been MAN only, he could not have acquired any merit to bestow upon me.

184. What does the Apostles' Creed further teach us concerning the Person of Christ?

It speaks of it according to the *two states of humiliation and exaltation.* (Philip. 2 : 6-11.)

185. In what did Christ's state of *humiliation* consist?

In this, that he voluntarily denied himself the use of the full divine glory which he had.

186. What belongs to the state of *humiliation*?

His whole life in the form of a servant—from the *wanger* to the *grave*, as it is presented to us in the Creed—in *five grades*.

187. What is the *first* grade in the state of *humiliation*?

That He, "*conceived by the Holy Ghost, and born of the Virgin Mary,*" entered into human poverty and lowliness, in which he continued unto his end. (*Christmas.*)

188. What is the *second* grade?

That he, during his whole life, and especially under *Pontius Pilate*, suffered inexpressibly, in body and soul.

189. What is the *third* grade?

That he "*was crucified,*" and thus endured the most shameful punishment of malefactors, and the most excruciating pain.

190. What is the *fourth* grade?

That He also, who is the Prince of life, "*was dead,*" and suffered the proper punishment of sin. (*Good Friday.*)

191. What is the *fifth* grade?

That He too was "*buried,*" so that his holy body lay in the place in which our sinful bodies return to corruption.

192. Was Christ's glory *entirely* concealed during this state of humiliation?

No; for it manifested itself in his *perfect holiness*, in his *miracles*, and in his *words of eternal life*.

John 3 : 2. Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

John 1 : 14. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

John 6 : 68. Lord, to whom shall we go? thou hast the words of eternal life.

John 7 : 46. The officers answered, Never man spake like this man.

193. In what does the state of *exaltation* consist?

In this, that Christ, after accomplishing the work of redemption, resumed the full use of divine majesty and power, and thereby glorified human nature in his person. (Philip. 2 : 9-11.)

194. What is the *first* grade in the state of *exaltation*?

Christ's descent into hell, i.e., that Christ, while his body was reposing in the grave, "by the Spirit went and preached unto the spirits in prison." (1 Pet. 3 : 19.)

195. What is the *second* grade of exaltation?

That Christ, on the *third* day, "*rose again from the dead*" with his now glorified body, and thereby manifested himself as the conqueror of sin, death, and hell. (*Easter*.)

196. What is the *third* grade?

That Christ, on the fortieth day after his resurrection, and in the presence of his disciples, really "*ascended into heaven*," that he might fill all things. (*Ascension Day*.)

Ephes. 4 : 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.

197. What is the *fourth* grade, or the *sitting on the right hand of God*?

That Christ, the glorified *God-man*, reigns with his Almighty Father, being like unto him in eternal power and glory.

Ephes. 1 : 20-23. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.

198. What is the *fifth* grade?

That Christ, as the Son of Man, will return, visibly and in glory, at the last day, and will bring about the grand consummation of his kingdom by a final judgment of the living and the dead.

199. Why was it necessary that the Son of God should thus be *humbled* and *exalted*?

That he might be *the Redeemer of the world*, and *the Mediator between God and man*.

Luke 24 : 26. Ought not Christ to have suffered these things, and to enter into his glory?

Rom. 4 : 25. Who was delivered for our offences, and was raised again for our justification.

1 Tim. 2 : 5, 6. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.

Rom. 14 : 9. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

200. What *names* therefore are given to the Son of God?

The name "*Jesus*," i.e., *Saviour, Redeemer*, which was given to him in his circumcision; and the name "*Christ*," i.e., the *Anointed of God (Messiah)*, which is already mentioned in the Old Testament as the *official name* of the promised Deliverer.

Matt. 1 : 21. And she shall bring forth a son, and thou shalt call his name *Jesus*: for he shall save his people from their sins.

Acts 4 : 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Dan. 9 : 26; John 1 : 41.

201. What is Christ's *office*?

The *mediatorial office*, which is threefold, viz.: a *prophetical*, a *sacerdotal* (*priestly*), and *regal* or *kingly office*.

202. What was the office of a *prophet*?

To proclaim what God wished to have revealed.

203. How did Christ discharge this office?

He in the most perfect manner, by teaching and prophesying, *has told us all that we must know*

in order to be saved, and became our *pattern* in all things.

Deut. 18 : 18, 19. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

John 6 : 68, 69. Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.

John 8 : 12. Then spake Jesus again unto them, saying, I am *the light of the world*: he that followeth me shall not walk in darkness, but shall have the light of life.

John 14 : 6. Jesus saith unto him, I am the *way*, the *truth*, and the *life*: no man cometh unto the Father, but by me.

John 15 : 15. For all things that I have heard of my Father I have made known unto you.

204. How does Christ *still continue* to discharge this office?

By sending forth his servants to preach his gospel until the end of time.

Matt. 28 : 19, 20. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.

Ephes. 4 : 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

2 Cor. 5 : 20. Now then we are ambassadors for

Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

205. What was the office of a *priest*?

The *Offering of Sacrifice, Intercession, and Benediction.*

206. Why did God appoint the offering of *sacrifices* in the Old Testament?

For the purpose of constantly reminding the people: (a) that they were sinful and guilty in the sight of God; (b) that satisfaction must be rendered to a righteous God; and (c) that "without shedding of blood is no remission." (Heb. 9 : 22. See also Exodus.)

207. For what purpose was the *high-priest* appointed?

In order that he, as the chief of all the priests, might be a *type of him, who, by one all-sufficient offering, has effected a perfect atonement, viz.: Christ.*

208. In what does Christ's *sacerdotal* office consist?

In this, that he really *offered satisfaction* to God, continually maketh *intercession* for us, and *blesses* us.

209. How did the Saviour *offer satisfaction*?

(a) By *perfectly fulfilling the law*; which no typical high-priest, or any other human being could do.

(b) By *offering the one all-sufficient, holy sacrifice for sin*, which had been prefigured by the sacrifices of the Old Testament.

Heb. 7 : 26, 27. For such a high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high-priests, to offer up sacrifices first for his own sins, and then for the people's: for this he did once, when he offered up himself.

210. What did he offer as this sacrifice?

Himself, upon the cross, as upon the altar of sacrifice.

1 Pet. 2 : 24. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

211. How does Christ still discharge his sacerdotal office?

He intercedes for us with the Father, in virtue of his own all-sufficient merit, and blesses us with all things needful for our salvation.

Rom. 8 : 34. Who is he who condemneth? It is Christ that died, yea, rather, that has risen again, who is even at the right hand of God, who also maketh *intercession for us*.

1 John 2 : 1. If any man sin, we have an *advocate* with the father, Jesus Christ, the righteous.

Ephes. 1 : 3. Blessed be the God and Father of our Lord Jesus Christ, who hath *blessed us* with all spiritual blessings in heavenly places in Christ.

212. What do we owe Christ as our High-priest?

We should seek reconciliation with God only through Christ's sacrifice, and beware of despising it, as those do who sin wilfully, or fall into false doctrine.

Heb. 10 : 26, 27. For if we sin wilfully after that we have received the knowledge of the truth, there

remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries.

213. In what does the *regal* office of Christ consist?

In this, that He, as the king of kings, rules in his *kingdom of power, grace, and glory*, overcomes his enemies, and gloriously accomplishes all things for the advancement of his people and the honor of his name.

Luke 1 : 33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

John 18 : 36. Jesus answered: My kingdom is not of this world.

1 Cor. 15 : 25. For he must reign, till he hath put all enemies under his feet.

Matt. 28 : 18. All power is given unto me in heaven and in earth.

214. What *two points* are prominently set before us in *Luther's explanation* of this second article of the creed?

First. What Christ is *to me* and has done for *me*, and, *secondly*, what I *ought to be to him*, and how I should thank and glorify him by my life.

215. What, then, do you acknowledge Christ to be to you?

I confess that he "*is my Lord.*"

216. Why do you call him your *Lord*?

Not only because He, as the eternal Son of God, is Lord over all, but especially because he

"hath redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil."

217. Why do you call yourself a *lost and condemned* creature?

Because I had gone astray from the good way of God, and had fallen under his displeasure, and under the dominion of sin, death, and the devil.

Isa. 53 : 6. All we like sheep have gone astray: we have turned every one to his own way.

1 Pet. 2 : 25. For ye were as sheep going astray.

Ephes. 2 : 3. And were by nature the children of wrath, even as others.

218. Are you still such a *lost and condemned* creature?

No! For my Lord and Saviour, Jesus Christ, has redeemed, secured, and delivered me from all sins, from death, and from the power of the devil.

219. In how far from *all sins*?

Not that there is no longer any sin in me, but he has purchased for me *forgiveness* for all my *sin* and *guilt*, and *freedom* from the *bondage* of sin.

2 Cor. 5 : 21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Rom. 6 : 14. For sin shall not have dominion over you: for ye are not under the law, but under grace.

1 John 1 : 7. And the blood of Jesus Christ, his Son, cleanseth us from all sin.

220. In how far from *death*?

Not that I shall not die, but he has delivered me from the *misery* of *spiritual* death, from the *fear* of *bodily* death, and from the *bitter pains* of *eternal* death.

Ephes. 2 : 5. Even when we were dead in sins (God), hath quickened us together with Christ.

John 11 : 25, 26. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.

Philip. 1 : 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

1 Cor. 15 : 55, 57. O death, where is thy sting? O grave, where is thy victory?—But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

221. In how far from the *power of the devil*?

Not that he is no longer able to *tempt* and *trouble* me, but he no longer has any *right to me*, or *power over me*.

1 John 3 : 8. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Heb. 2 : 14, 15. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.

John 10 : 27, 28. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

222. With what did Christ accomplish all this?

“Not with silver and gold, but with his holy and precious blood, and with his innocent sufferings and death.”

1 Pet. 1 : 18, 19. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.

223. Why with his *blood, sufferings, and death*?

Because he thereby offered the *one all-sufficient sacrifice* for me.

224. For what purpose did Christ do all this for you?

“In order that I might be his, live under him in his kingdom, and serve him in everlasting righteousness, innocence, and blessedness.”

Rom. 14 : 9. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

2 Cor. 5 : 15. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Gal. 2 : 20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

225. Who is to be your pattern in this life and service of righteousness, innocence, and blessedness?

Christ himself: “Even as he is risen from the dead and lives and reigns to all eternity.”

226. What is meant by this?

Even as Christ rose from the *dead*, so should I rise from the *sleep of sin*; as Christ *lives* and dies no more, so should I *live unto righteousness*; and as Christ now *reigns* to all eternity, so I should no more subject myself to sin, death, and the power of the devil, but, *in Christ's strength, reign over them in all eternity.*

227. What do you confirm by the closing words: "*This is most certainly true*"?

That I will *believe* and *do* all things set forth in this article.

1 Tim. 1 : 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

THE THIRD ARTICLE

Of Sanctification

I believe in the Holy Ghost; the holy Christian Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

What is meant by this article?

I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to him; but the Holy Spirit hath called me through the gospel, enlightened me by his gifts, and sanctified and preserved me in the true faith; in like

manner as he calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the true faith; in which Christian Church he daily forgives abundantly all my sins, and the sins of all believers, and will raise up me and all the dead at the last day, and will grant everlasting life to me and to all who believe in Christ. This is most certainly true.

228. Of what does this article treat?

Of *Sanctification*, in which the Holy Spirit appropriates the *Redemption* to us.

229. Why do you say: "*I believe in the Holy Ghost*"?

Because he is the third person in the Holy Trinity, and the Holy Scriptures expressly call him *God*, and ascribe to him divine attributes, works, and honors. (*Wednesday.*)

Acts. 5 : 3, 4. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost? thou hast not lied unto men, but unto God.

1 Cor. 2 : 10. For the Spirit searcheth all things, yea, the deep things of God.

John 15 : 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

Matt. 28 : 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Job. 33 : 4. The Spirit of God hath made me, and the breath of the Almighty hath given me life.

230. Why, in addition to the Redemption, is the operation of the Holy Spirit necessary?

As no man can reach unto the Father, but by the Son (John 14:6), so also no man can say that Jesus is the Lord, but by the Holy Spirit. (1 Cor. 12:3.)

231. How is this stated by Luther's explanation?

In the following words: "That I cannot by my own powers or strength believe in Jesus Christ my Lord, or come to him."

232. With what does the Holy Spirit begin his work in us?

By calling us, i. e., he calls us away from our state of misery in the bondage of sin, unto a participation of the redemption which is in Christ Jesus.

233. By what means does the Holy Spirit call us?

By the gospel, or the glad tidings of the grace of God in Jesus Christ, which is made known to us by hearing or reading.

1 Thes. 2:14. Wherunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

1 Tim. 1:9. Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

234. Are we, by nature, willing to hear and read the gospel?

By no means, but the Holy Spirit strives so to take advantage of the manifold sad and joyous

experiences of our life, that we may be weaned from sin, and made attentive to the gospel.

1 Cor. 2 : 14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Rom. 2 : 4. Not knowing that the goodness of God leadeth thee to repentance.

Isa. 26 : 16. Lord, in trouble have they visited thee; they poured out a prayer when thy chastening was upon them.

235. Is everyone, therefore, to whom the gospel is proclaimed, *called*?

Yes, for God thereby makes known unto him his *willingness* to make him holy, and also offers to him the *power* and *ability* to accept and follow the call.

1 Tim. 2 : 4. (God) will have all men to be saved, and to come unto the knowledge of the truth.

2 Pet. 3 : 9. (God is) not willing that any should perish, but that all should come to repentance.

236. What do you think of those who are called, but do not *follow*?

They pronounce their own judgment, *for they have received a friendly and earnest invitation, but they would not come.* (Matt. 22 : 1-14.)

Matt. 23 : 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Acts. 7 : 51. Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did so do ye.

Rom. 10 : 16. But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

237. What does the word of God call those who *obey* the call?

The *Chosen*, or *elect*.

Matt 20 : 16. For many be called, but few chosen.

1 Pet. 2 : 9. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.

238. But when we *follow* the call, does the *power* to do so come *from ourselves*?

No; for it is the power of the divine calling itself by which man suffers himself to be overcome.

John 6 : 44. No man can come to me, except the Father which hath sent me draw him.

Rom. 1 : 16. (The gospel) is the power of God unto salvation to every one that believeth.

Acts 16 : 14; Luke 6 : 10.

239. What does the Holy Spirit work in those who have obeyed the call?

He enlightens them.

240. In what does this *enlightening* or *illumination* consist?

In this, that the Holy Spirit produces in man a living knowledge of the *guiltiness of sin*, and of *the glory of the grace of God in Christ*.

2 Cor. 4 : 6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

241. By what means does the Holy Spirit enlighten?

By means of the *entire word of God*, namely, by the *law*, from which we learn to know our *sins*, and by the *gospel*, which reveals the *grace of God*.

Rom. 3 : 20. For by the law is the knowledge of sin.

John 1 : 17. For the law was given by Moses, but grace and truth came by Jesus Christ.

Ephes. 1 : 17, 18. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

242. What do we call that illumination, which the Holy Spirit, by means of the *law*, effects in regard to *sin*?

REPENTANCE, which consists in this, that man
(a) acknowledges and confesses his sins (Ps. 51 : 5-7; Rom. 3 : 10);

(b) entertains sincere sorrow on account of them (2 Cor. 7 : 10);

(c) hates and forsakes them (Ps. 130 : 4; Isa. 1 : 11-18); and

(d) desires to have them forgiven (Ps. 130).

Example—The *prodigal*, Luke 15 : 18, 19; the *publican*, Luke 18 : 13; *Peter*, Luke 22 : 60-62.

243. What do we call that illumination, which the Holy Spirit, by means of the *gospel*, effects in regard to the *Redemption*?

FAITH, which consists in this, that man

(a) acknowledges Christ as the *Redeemer* and Lord;

(b) gladly *comes* and *clings* to him; and

(c) does not doubt that through him he is delivered from his sins, and can comfort himself with this redemption.

244. What, furthermore, is done to the penitent and believing sinner?

He is justified or declared to be righteous or just, i.e., God, for Christ's sake, pronounces him free from all sin, and imputes Christ's eternal righteousness to him.

245. How many things, therefore, belong to justification?

Three: *the grace of God, the merit of Christ, who has purchased grace, and on the part of man faith, which appropriates the grace thus purchased.*

Ephes. 2 : 8. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God.

Rom. 3 : 28. Therefore we conclude that a man is justified by faith without the deeds of the law.

Gal. 2 : 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

246. What does man gain by his justification?

Peace, instead of previous disquietude; joy, in the place of his former apprehension of judgment; and filial love and confidence, instead of fear.

Rom. 5 : 1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

Acts 16 : 34. (The jailer) rejoiced, believing in God with all his house.

Rom. 8 : 15, 16. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.

247. What does the Holy Spirit further work in him that is justified?

He sanctifies him, i.e., he enables man to forsake his old sinful ways, and to follow Christ.

248. What do you call the man who has received such gifts of the Holy Spirit?

A truly *regenerated* man, because he has received a *new heart* and a *new spirit*; and a truly *converted* man, because he has forsaken his old ways of sin, and has earnestly turned to Christ.

Ezek. 36 : 26, 27. A *new heart* also will I give you, and a *new spirit* will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

1 Pet. 2 : 25. For ye were as sheep going astray; but are now *returned* unto the Shepherd and Bishop of your souls.

249. What does the man thus born again and converted need further, in order that he may continue in the state of sanctification?

The Holy Spirit must daily cleanse him from the sin that still adheres to him, and must *preserve* him in union with Jesus Christ, in the true faith.

250. Why is this so necessary?

Because the devil, the world, and indwelling

lust tempt even the believer to sin, and seek to alienate him from Christ.

Rom. 11 : 20. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.

Gal. 5 : 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

1 Pet. 5 : 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

251. By what does the Holy Spirit *preserve in the true faith*?

(a) By constantly reminding man of his sin and guilt, and urging him to *daily repentance*.

(b) By constantly enlightening him how to *have true faith* and *lead a holy life*.

(c) By *restraining him from evil, and prompting him to all that is good*, by his chastening discipline.

(d) By giving him the assurance, in all his tribulation, *that he is and shall be a child of God in Jesus Christ*.

Philip. 1 : 6. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.

Rom. 8 : 35-39. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principal-

ties, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

252. What are the only infallible evidences that a man is a *true believer*?

That he takes delight in hearing God's word, loves and trusts in him, and cheerfully obeys his commandments. (Good works.)

John 8 : 47. He that is of God, heareth God's words.

1 John 3 : 9. Whosoever is born of God doth not commit sin, for his seed remaineth in him: and he cannot sin, because he is born of God.

Matt. 7 : 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven.

Gal. 5 : 22, 23. But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

James 2 : 26. For as the body without the spirit is dead, so faith without works is dead also.

253. What is the next point you profess to believe in the Apostles' Creed?

I believe in "*the holy Christian Church, the communion of saints.*"

254. What do you mean by the Christian *church*?

All christendom, or the collection of all those who have been baptized into Christ.

255. Why do you call it a *communion of saints*?

Not because it is composed of persons who are

entirely *holy* or *sinless*, but because God, by his word and sacraments, separates its members from the world as a holy nation unto himself. (1 Pet. 2 : 9, 10.)

256. Why do you call it a *communion*?

Because all alike share the gifts of the Holy Spirit, and are bound together by faith, hope, and charity, as members of *one body*, of which Christ is the head.

Ephes. 4 : 3-6. Endeavoring to keep the unity of the spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

1 Cor. 12 : 26, 27. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular.

257. Why do you call it "*holy*"?

Because it is *the Holy Spirit's workmanship, workshop, and instrument*.

Ps. 93 : 5. Holiness becometh thy house, O Lord, for ever.

258. Why do you call it "*Christian*"?

Because it *is built on Christ, confesses Christ, and is governed and protected by him*.

1 Cor. 3 : 11. For other foundation can no man lay than that is laid, which is Jesus Christ.

Matt. 16 : 18. And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

259. Why has this church also always been called "*Catholic*," i.e., *universal*?

Because it is to embrace all nations and tongues on the face of the whole earth.

John 10 : 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Matt. 28 : 19, 20; Mark 16 : 15.

260. Where, on the earth, is this church to be found?

Wherever God's word and sacraments are. (Acts 2 : 41, 42.)

261. What distinction should not be overlooked when we speak of the church?

That the church is *visible* in its outward *services, confessions, and discipline*; but also *invisible* according to the *operations of the Holy Spirit in the hearts of believers*, who are known to God only.

2 Tim. 2 : 19. Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

Matt. 13 : 24-30; 1 Kgs. 19 : 14, 18.

262. Who belongs to the *visible* church?

All who have been baptized.

263. Who to the *invisible*?

All who, having by baptism become members of the visible church, *are also true believers; and all the saints made perfect in heaven.*

Rom. 2 : 28, 29. For he is not a Jew, which is one outwardly; either is that circumcision, which is out-

ward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Rom. 10 : 9, 10. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

264. Why do we also speak of the church as *militant*?

Because, amidst manifold trials, *it is to carry on the work of Christ, with the weapons of the Spirit, against the kingdom of darkness in this world.*

John 16 : 33. In the world ye shall have tribulation: but be of good cheer: I have overcome the world.

1 John 5 : 4. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

2 Tim. 2 : 3. Thou, therefore, endure hardness, as a good soldier of Jesus Christ.

*** 265. What do we mean by the church *triumphant*?**

The *general assembly of just men made perfect*, because they have overcome; and now, free from sorrow and strife, rest in the mansions of eternal peace. (Rev. 12 : 10–12.)

266. Why do we speak of *different churches*?

Because in the lapse of time there arose, in the midst of Christendom in general, various *denominations* or *confessions*, which are called *churches*,

viz.: besides our own *Evangelical Lutheran*, the different *Protestant* (Reformed, Episcopal, Presbyterian, etc.), the *Roman Catholic*, and *Greek churches*.

267. Which is the *true Church*?

That in which "*the Gospel is preached in its purity, and the holy sacraments are administered according to the Gospel.*" (*Augsburg Confession, Art. 7.*)

John 8 : 31. If ye continue in my word, then are ye my disciples indeed.

268. Is this the case in our *Evangelical Lutheran Church*?

Yes! For, with the *whole ancient Christian Church*, she holds fast the doctrines of the apostles and prophets, as is proved by all our *Evangelical Lutheran confessions of faith*.

269. In which of these confessions does our Church exhibit her adherence to the doctrine of the *entire Ancient Christian Church*?

In the *Apostles' Creed*, the *Nicene Creed*, and the *Athanasian Creed*.

270. In which of her confessions does our Church set forth the points of difference between herself and other Churches?

In the *Augsburg Confession*, and its *Apology*, the *Smalcald Articles*, *Luther's Small Catechism*, *Luther's Large Catechism*, and the *Formula of Concord*.

271. Whence do we get the name "*Lutheran*"?

It was originally applied by the hatred of his

enemies to the friends of Luther, but is now retained and cherished by grateful affection.

272. What two fundamental articles does our Lutheran Church oppose to the false doctrines taught by Roman Catholics and others?

1. "We believe, teach, and confess, that the *only rule and standard*, according to which all *doctrines and teachers* alike ought to be tried and judged, are the *prophetic and apostolic Scriptures of the Old and New Testaments ALONE.*" (*Formula of Concord, Introduction.*) [*Evangelical Church.*]

2. "That we cannot obtain *righteousness and the forgiveness of sin before God by our own merits, works, and atonement*; but that *we obtain the remission of sins, and are justified before God, by grace, for Christ's sake, through faith.*" (*Augsburg Confession, Art. 4.*)

273. How should we conduct ourselves towards our Church?

We should be ready to serve her with our life and property, do her honor by our walk and conversation, and look upon her Scriptural Confession as a holy and precious legacy left by our fathers to *us and our children.*

274. How should we conduct ourselves towards members of other denominations?

We should set a high value *upon all those things which form a bond of union between us and them*, but at the same time *we should not undervalue those points which separate us from them.*

275. What do you mean by saying: "I believe the *forgiveness of sins*"?

I hereby express my conviction that the Triune God, only for the sake of the blood and righteousness of Christ, does not impute sins, but remits them and the penalties incurred by them.

276. Why is *the forgiveness of sins* thus expressly mentioned in this article?

Because upon the forgiveness of sins, be they great or small, all salvation, in time and eternity, depends; "*for where there is remission of sins, there life and salvation are also.*"

Ps. 32 : 1, 2. Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

Matt. 16 : 26. For what is a man profited, if he shall gain the whole world, and lose his own soul? *or what shall a man give in exchange for his soul?*

277. In what way does God bestow this grace of forgiveness?

By offering it, through the gospel, to all sinners, and by communicating and confirming it to the penitent and believing, by the sure promises of his word and the holy sacraments.

278. Has the *repentance and faith* of man any *merit* in the sight of God?

By no means! As little as the beggar can claim any merit for realizing his own poverty, and receiving the bounty of the merciful and benevolent.

279. What estimate do you put on *good works*?

Good works prove that there is faith in the

heart; but forgiveness of sins and salvation come only *by grace* through faith.

Ephes. 2 : 8, 9. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast.

Matt. 7 : 20. Wherefore by their fruits ye shall know them.

280. What may be called a *good work*?

Only that which proceeds from faith, *i.e.*, whatever is done for the *glory of God*, and to show our *love* and *thankfulness towards him*, whether the thing done be great or small.

Rom. 14 : 23. For whatsoever is not of faith is sin.

The *Pharisees*, Matt. 6 : 1, 2; *Mary*, Mark 14 : 3-9; the *widow*, Mark 12 : 41-44.

281. What do you mean by "*the resurrection of the body*"?

That this my body, which, in death, returns to dust, shall be made alive again and reunited with the soul, and that thereby the work of sanctification will be completed.

282. Why do you believe this?

Because with God nothing is impossible (Luke 1 : 37), and because our Lord Jesus Christ is "*the first-born from the dead*" (Col. 1 : 18), and has also said to us: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life;

and they that have done evil, unto the resurrection of damnation." (John 5 : 28, 29.)

1 Cor. 15 : 20. But now is Christ risen from the dead, and become the first-fruits of them that slept.

Philip. 3 : 20, 21. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

283. With what kind of bodies shall the risen ones be clothed?

With *immortal bodies*; the *righteous shall shine forth as the sun*; but the *wicked* shall be clothed with shame and terror.

Matt. 13 : 43. Then shall the righteous shine forth as the sun in the kingdom of their Father.

1 Cor. 15 : 42-44. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body.

See also Philip. 3 : 20, 21.

Isa. 66 : 24. For their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

284. When shall this take place?

At the last day, when the Son of God shall come in his glory. (Matt. 25 : 31-46.)

Matt. 24 : 36. But of that day and hour knoweth no man; no, not the angels in heaven, but my Father only.

Acts 1 : 7. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

285. What will become of those who shall be alive on earth at the last day?

They shall not die, but their bodies shall be changed.

1 Cor. 15 : 51, 52. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

286. What will follow the resurrection of the dead?

The *judgment*, which will consign the *wicked* to *everlasting punishment*, but the *righteous* to *life eternal*.

Matt. 25 : 46. And these (on the left, the wicked, the cursed) shall go away into everlasting punishment: but the righteous into life eternal.

287. What do you mean by *life eternal*?

An eternal freedom from all evil, and unspeakable glory and bliss. (1 Cor. 15 : 54, 55.)

Rev. 7 : 16, 17. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

2 Pet. 3 : 13. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

1 Pet. 1 : 7-9. At the appearing of Jesus Christ, whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls.

288. But what becomes of believers *immediately* after death?

The soul immediately enters into "life eternal," but body and soul not until after the resurrection.

Luke 23 : 43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

Rev. 14 : 13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit that they may rest from their labors; and their works do follow them.

289. Of what does this last point in the Creed remind you?

That by the work of Redemption and Sanctification the divine image is restored, and that too in such a way, that its glory can never more be lost.

290. What do you confirm by the closing words: "*This is most certainly true*"?

That the Holy Spirit has done, is now doing, and will continue to do all this in me, and that I am determined thankfully and joyously to live, suffer, and die in this faith.

2 Tim. 1 : 12. For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

Philip. 1 : 6. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.

PART III

THE LORD'S PRAYER

291. Why does the Lord's prayer follow the law and the creed?

That we may thereby be taught:

(1) that it is *necessary* for us to implore the assistance of God; and

(2) *how* we are to pray for it, so as to be able to keep his commandments, and remain steadfast in the faith.

292. What is *prayer*?

Prayer is the conversation of the heart with God whether in audible words or silent thoughts.

Ps. 19 : 14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

293. To *whom* should we pray?

To *no created being*, but only to the one, living, and true God, who is God the Father, Son, and Holy Ghost.

Matt. 4 : 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.

Rev. 19 : 10. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God.

Exod. 20 : 3-5.

294. For *whom* and for *what* should we pray?

For ourselves and all men, friends, and enemies, and for everything needful for our welfare in spiritual and in temporal things.

Ephes. 6 : 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

1 Tim. 2 : 1. I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.

Matt. 5 : 44. Pray for them which despitefully use you, and persecute you.

295. *How* should we pray?

Devoutly, humbly, with child-like simplicity, in true faith, and in the name of Jesus.

John 4 : 24. God is a Spirit: and they that worship him must worship him in spirit and in truth.

Heb. 11 : 6. But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

James 1 : 6. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

James 4 : 6. God resisteth the proud, but giveth grace unto the humble.

Matt. 15 : 8. This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.

Luke 18 : 13, 14.

296. When do we pray *in the name of Jesus*?

When we do not pray *in our own name*, and *relying upon our own merit*, but *in sole reliance upon Christ's word and merit, in his spirit, and for the promotion of his kingdom*.

297. What promise does the Lord give to such prayer?

That, if it is *earnest* and *persevering*, it shall certainly be heard, although the answer may come later, and in a form different from what we expected.

John 16 : 23. Whatsoever ye shall ask the Father in my name, he will give it you.

James 4 : 3. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

Rom. 12 : 12. Rejoicing in hope; patient in tribulation; continuing instant in prayer.

Isa. 55 : 8, 9. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

298. *When shall we pray?*

A Christian should at all times turn his heart to God, but he should also have *special times of prayer, in the morning and evening, at table, during public worship, etc.*

Luke 18 : 1. And he spake a parable unto them to this end, that men ought always to pray, and not to faint.

1 Thess. 5 : 17. Pray without ceasing.

Ps. 55 : 16, 17. As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

299. *Where are we to pray?*

Everywhere, but especially in the house of God, in and with the family, and in our closet.

John 4 : 21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

Luke 19 : 46. My house is the house of prayer.

Josh. 24 : 15. But as for me and my house, we will serve the Lord.

Matt. 18 : 20. For where two or three are gathered together in my name, there am I in the midst of them.

Matt. 6 : 5, 6. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

300. What is the *principal* thing in all praying?

True faith, and a devout and reverent state of heart; it matters not whether our words be few or many, our own or those of another. (Taken from the Bible, the prayer- or hymn-book.)

301. What is to be said of outward posture and demeanor in prayer?

Although God looketh only on the heart, and not on the outward appearance, yet the Holy Scriptures, and the example of our Saviour and of many of his saints, teach us to *assume a reverent demeanor and posture in our approaches to God. (Kneeling, standing, etc.)*

Matt. 26 : 39; Acts 20 : 36; Ephes. 3 : 14; Luke 18 : 9-14; 1 Kings 8 : 22.

302. What *blessings* flow from prayer?

Manifold graces and gifts of God, and the main-

tenance and strengthening of our communion with God.

303. Why does this part of our Catechism, in which we are to be taught to *pray*, explain the "*Lord's prayer*"?

Because it is the most admirable prayer known to Christians, in which our Lord Jesus Christ himself teaches us *what* and *how* to pray.

Matt. 6 : 7-13; Luke 11 : 1-4.

304. How does he teach this by this prayer?

By showing us:

(a) That we must pray *in his name* (in the *Introduction*); for it is only for Christ's sake that we can call God *Father*.

John 14 : 6. No man cometh unto the Father, but by me.

(b) That we should pray also for *others*, which is pointed out by the words "*our*" and "*us*."

(c) That we should *seek* FIRST the *kingdom of God*, for but *one* of the seven petitions refers to bodily things.

(d) That we should pray for the *bestowal* of that which is good (in the *first four petitions*), and for the *removal of that which is evil* (in the *three last*).

(e) That we should always approach God in a *penitent spirit* (*fifth petition*).

(f) That, in praying, we should also render praise and thanksgiving (in the *conclusion* or *doxology*).

The Introduction

Our Father who art in heaven.

What is meant by this introduction?

God would thereby affectionately encourage us to believe that he is truly the Father, and that we are his children indeed, so that we may call upon him with all cheerfulness and confidence, even as beloved children entreat their affectionate parent.

305. Why do we here address God as our *Father*?

Not merely because he is our Creator and Preserver, but because he is the Father of our Lord Jesus Christ, and, through him, *our Father*.

John 20 : 17. Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

306. Why do we say "*our*"?

To remind us that we too are the children of God, and that we should not pray for ourselves only, but for *all men*, especially *believers*.

307. Why does the Saviour teach us to add, "*who art in heaven*"?

That we may thereby praise the majesty of God, and be reminded that he, to whom we are praying, is the *eternal, almighty, omniscient, and bountiful Father*.

308. Why does God permit us to address him thus?

"God would thereby affectionately encourage us to believe that he is truly our Father, and that we are his children indeed."

309. Do we need such *affectionate encouragement*?

Yes! for by nature our hearts secretly *fear* and *shrink* from him, instead of feeling filial love and cheerful confidence towards him.

310. Why does God wish to remove this fear from our hearts?

In order that we may pray *aright*, i.e., "*that we may call upon him with all cheerfulness and confidence, even as beloved children entreat their affectionate parent.*"

Gal. 4 : 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Rom. 8 : 15. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.

The First Petition

Hallowed be thy name.

What is meant by this petition?

The name of God is indeed holy in itself; but we pray in this petition that it may be hallowed also by us.

How is this effected?

When the word of God is taught in its truth and purity, and we, as the children of God, lead holy lives, in accordance with it; to this may our blessed Father in heaven help us. But whoever teaches and lives otherwise than as God's word pre-

scribes, profanes the name of God among us; from this preserve us, Heavenly Father.

311. What is the *name* of God?

The triune God himself, and everything by which his holy being is designated, or we are reminded of it.

312. What is meant by *hallowing* it?

To praise him with our words, and honor him by our works, *as the most holy object known to us and all men.*

313. Why do we say with such emphasis: Hallowed be **THY** name?

To remind us that nothing is holy but God our Lord, and that *honor* belongs not to *us*, but to *him* only.

Ps. 115 : 1. Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

314. Why is it of so much importance that God's name, which is holy in itself, should be *hallowed also by us*?

Because the most holy thing will do us no good unless we recognize and honor its holiness, and *its efficacy for our own salvation.*

315. When is God's name hallowed among us?

1. "When the word of God is taught and believed in its truth and purity," i.e., without human adulteration or additions. (1 Tim. 6 : 3, 4.)

2. When "*we, as the children of God, lead holy lives, in accordance with it,*" i.e., live as we ought to live, in obedience to the *ten commandments*, and

only *can* live, by true faith, with the help of God. (*"To this may our blessed Father in heaven help us."*)

316. But who *profanes* the name of God?

"Whoever teaches and lives otherwise than as God's word prescribes."

317. Why does the explanation close with the prayer: *"from this preserve us, heavenly Father"*?

Because all will go wrong where we ourselves, or others *"among us,"* profane the name of God.

The Second Petition

Thy kingdom come.

What is meant by this petition?

The kingdom of God comes indeed of itself, without our prayer; but we pray in this petition that it may come unto us also.

When is this effected?

When our heavenly Father gives us his Holy Spirit, so that by his grace we believe his holy word, and live a godly life here on earth, and in heaven forever.

318. To what *kingdom* does this refer?

To God's *present kingdom of grace*, and the *future kingdom of glory*.

Mark 1 : 15. The time is fulfilled, and *the kingdom of God is at hand*: repent ye, and believe the gospel.

Matt. 25 : 34. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, in-

herit the kingdom prepared for you from the foundation of the world.

319. But as "*the kingdom of God comes indeed of itself, without our prayer,*" what need is there of this petition?

(a) God wishes to be asked for all his gifts, especially for this *greatest* one.

(b) If this kingdom does not *first come to us*, it is certain we shall not come to or into it.

(c) There are still many millions of human beings to whom the *gospel of the kingdom of God has not yet come*.

(d) There are still many others, who indeed have the gospel, but who have not the *kingdom of God in their hearts*.

(e) Even to those, who have become children of the kingdom, it is *to come in ever-increasing manifestations of its power*.

(f) Because all believers *wait and long* for the manifestation of the sons of God in the *kingdom of glory*.

320. Are we to do nothing *but pray* for the promotion of the kingdom of God?

We should *do* many things: *first, for ourselves*, by being earnestly solicitous for the salvation of our soul; and then also for *all others*, by *sending forth ministers of the gospel (missionaries)*; by *spreading the word of God (Bible societies)*, and *devotional books*; by the *establishment of Churches*, and *Christian week-day and Sunday-schools*; by our *edifying walk and conversation*, and all other means approved by God.

Matt. 9 : 36-38. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; *pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.*

Rom. 10 : 14, 15. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?

Matt. 5 : 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

321. How is this coming of the kingdom of God effected?

“When our heavenly Father gives us his Holy Spirit, so that by his grace we believe his holy word, and live a godly life here on earth, and in heaven forever.”

Luke 17 : 20, 21. The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, lo, there! for, behold, *the kingdom of God is within you.*

322. Why does so much depend upon the coming of the kingdom of God?

Because there is nothing but misery and wretchedness wherever the *kingdom of Satan and of sin* prevails; but wherever the *kingdom of God* is, there is *righteousness, and peace, and joy in the Holy Ghost.* (Rom. 14 : 17.)

The Third Petition

Thy will be done on earth, as it is in heaven.

What is meant by this petition?

The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done by us also.

When is this effected?

When God frustrates and brings to naught every evil counsel and purpose which would hinder us from hallowing the name of God, and prevent his kingdom from coming to us, such as the will of the devil, of the world, and of our own flesh; and when he strengthens us, and keeps us steadfast in his word and in the faith, even unto one end. This is his gracious and good will.

323. What do you mean by *the will of God*?

Whatever, in accordance with his *word* and *counsel*, we are to *believe*, *do*, and *suffer*, in order that "*his name may be hallowed*" (first petition), and "*his kingdom come*" (second petition).

324. Why does Luther's explanation call the will of God *good* and *gracious*?

Because it is his will that all men should be *holy* and *happy*.

1 Thess. 4 : 3. For this is the will of God, even *your sanctification*.

John 6 : 40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

325. Is God's will done only when we *pray* that it may be done?

No! "*The good and gracious will of God is done indeed without our prayer*" in the case of many others, whether we pray for it or not.

Matt. 8 : 11, 12. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.

326. What does Luther mean to teach us by the words: "*by us*"?

That *we all* should both *obey* and *submit* to this will, here upon earth, for our sanctification and salvation.

327. Why is it to be done on earth, *as it is in heaven*?

Because the holy angels and the saints in heaven do God's will with *all their heart and might*; and so should we.

328. What will *opposes* this *good* and *gracious* will?

"The evil counsel and will of the devil, of the world, and of our own flesh," which seeks to prevent our sanctification and salvation.

329. What, therefore, do we ask of God *against* it?

That he would *frustrate* it and *bring* it to *nought*, and that he would *strengthen* us, and *keep*

us steadfast in his word and in the faith, even unto our end.

330. Why do we need all this?

Because, without the gracious support of God, we can neither obediently fulfil his will nor suffer patiently nor successfully resist the devil and the world.

2 Thess. 3 : 3. But the Lord is faithful, who shall establish you, and keep you from evil.

John 15 : 5. For *without me* ye can do nothing.

Philip. 2 : 13. For it is God which worketh in you both to will and to do of his good pleasure.

331. What is necessary to enable us to utter this petition with all our heart?

We must always strive earnestly to *do* the good will of God, and always submit to it, as unto a will that is as *gracious* as it is good.

The Fourth Petition

Give us this day our daily bread.

What is meant by this petition?

God gives, indeed, without our prayer, even to the wicked also their daily bread; but we pray in this petition that he would make us sensible of his benefits, and enable us to receive our daily bread with thanksgiving.

What is implied in the words: "our daily bread"?

All things that pertain to the wants and the support of this present life; such as food, raiment, money, goods, house and

land, and other property; a believing spouse and good children; trustworthy servants and faithful magistrates; favorable seasons, peace, and health; education and honor; true friends, good neighbors, and the like.

332. Why should we *pray* for our daily bread?

Because it, together with the strength and ability to labor for it, comes to all men, not by *fortune* or *chance*, or through other men, but from God alone.

Ps. 145 : 15, 16. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thy hand, and satisfiest the desire of every living thing.

333. But why do we call it "*our*" bread?

Because we do not wish to have the bread of other men, or bread obtained by stealing, fraud, or begging, but that which we have gained with the approbation of God and our own conscience.

Prov. 20 : 17. Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.

334. Why do we say, our "*daily*" bread?

Because we do not pray for a great supply for many days and years, but for that which we need day by day.

Prov. 30 : 8, 9; *The Manna*, Exod. 16 : 14-21.

335. Why do we say, "*this day*"?

Because we have need of it *this day*, take no anxious thought for the *future*, and *tomorrow* we pray again.

Matt. 6 : 34. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

336. Why do we say, "give *us*," and not give *me*?

Because we, as the children of *one* Father, pray for one another, and should rejoice in the prosperity of each other.

337. What is included in the expression "*daily bread*"?

Everything mentioned in Luther's explanation, namely, whatever helps us to procure, retain, and enjoy the "things that pertain to the wants and the support of this present life."

338. How shall we show that we are *sensible* that our daily bread is the gift of God?

When we do not, like "the wicked," merely accept our daily bread, but "*receive it with thanksgiving*," enjoy it with *contentment* and *moderation*, and *cheerfully share it with others*.

Deut. 8 : 10. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee.

1 Tim. 4 : 4, 5. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer.

1 Tim. 6 : 6-8. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content.

Heb. 13 : 16. But to do good and to communicate, forget not: for with such sacrifices God is well pleased.

The Fifth Petition

And forgive us our trespasses, as we forgive those who trespass against us.

What is meant by this petition?

We pray in this petition that our heavenly Father would not regard our sins, nor deny us our requests on account of them; for we are not worthy of anything for which we pray, and we have not merited it; but that he would grant us all things through grace, although we daily commit much sin, and deserve chastisement alone. We will, therefore, on our part, both heartily forgive, and also readily do good to those who may injure or offend us.

339. What do we confess, as often as we utter this petition?

(1) "That we daily commit much sin, and deserve chastisement alone."

(2) That we are sorry that it is so, and that we long to be freed from this burden.

(3) That God alone, and not we ourselves, has the power to remit our sin and punishment.

(4) That we cannot expect forgiveness from God, unless "we, on our part, both heartily forgive, and also readily do good to those who may injure or offend us."

340. Do we acquire any *merit* by forgiving "those who trespass against us"?

By no means! Our granting forgiveness to

others is to be the *offering of gratitude* which we owe to God for forgiving *our* trespasses.

Matt. 6 : 14, 15. For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Matt. 18 : 28-35.

341. How, therefore, are we to regard the *forgiveness of our sins*?

Like all the other blessings for which we ask in this prayer, as a *free gift of God's grace*, "for we are not worthy of anything for which we pray, and we have not merited it."

The Sixth Petition

And lead us not into temptation.

What is meant by this petition?

God indeed tempts no one to sin; but we pray in this petition that God would so guard and preserve us, that the devil, the world, and our own flesh, may not deceive us, nor lead us into error and unbelief, despair, and other great and shameful sins; and that, though we may be thus tempted, we may nevertheless finally prevail and gain the victory.

342. When are we tempted?

As often as we receive a special occasion and incitement to do that which is *good*, and to grow *stronger* in faith, or to do *evil* and to fall from faith.

343. From whom does the *incitement to do good* proceed?

From *God*, by means of his *commandments* and *promises*, *afflictions* and *blessings*, in order that man may learn to know his own heart.

Deut. 8 : 2, 3. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, *and to prove thee, to know what was in thy heart* whether thou wouldst keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know.

Ps. 139 : 23, 24. *Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.*

344. Against *what kind* of temptation do we here pray?

Against temptation *to evil*, which does not proceed from God, but from the *devil*, the *world*, and *our own flesh*.

James 1 : 13. Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

345. How do these three enemies tempt us?

The *Devil* instils wicked thoughts; the *world* follows *him*; and *we*, enticed by our own flesh, follow *both*.

Ephes. 6 : 12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Matt. 18 : 7. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

Gal. 5 : 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Gen. 3 : 1-6; 1 Kings 11 : 4-6.

346. How do these tempters lead us to do evil?

(a) They "*deceive*" us by representing our *misfortune* to be our *fortune*, and our *fortune* as a *misfortune*.

The *serpent*, Gen. 3 : 4, 5.

(b) They "*lead us*" astray, by representing the *right way* as the *wrong way*, and the *wrong way* as the *right way*.

The *Devil*, Matt. 4 : 1-9.

(c) They plunge us into *error* and *unbelief*, carnal security, despair, "and other great and shameful sins."

Judas, Matt. 26 : 20-25.

347. But why do we pray God that *he* would not lead us into temptation?

We are everywhere surrounded by temptation; and God, on account of our sins, may suffer us to fall into it, and perish in it.

348. What, therefore, do we ask of him, according to Luther's explanation?

That God "*would guard and preserve us,*" "*and that, though we may be thus tempted, we may nevertheless finally prevail and gain the victory.*"

1 Cor. 10 : 13. There hath no temptation taken you but such as is common to man: but God is faith-

ful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it.

Ps. 17 : 5. Hold up my goings in thy paths, that my footsteps slip not.

349. But what does God require of us when we present this petition?

1. That we should realize the dangers to which we are exposed in a world abounding with so many enemies.

2. That we should earnestly avoid every place and occasion in which we are exposed to temptation.

3. That we should faithfully use the means and weapons which he has provided, in order to overcome temptation.

4. That we should beware of ever becoming, by word or deed, a tempter to evil to our neighbor.

Matt. 26 : 41. Watch and pray, that ye enter not into temptation.

Ephes. 6 : 12.

1 Cor. 15 : 33. Be not deceived: evil communications corrupt good manners.

Prov. 1 : 10. My son, if sinners entice thee, consent thou not.

Matt. 4 : 7. Thou shalt not tempt the Lord thy God.

Matt. 18 : 7. Ephes. 6 : 14-18.

The Seventh Petition

But deliver us from evil.

What is meant by this petition?

We pray in this petition, as in a summary, that our heavenly Father would de-

liver us from all manner of evil, whether it affect the body or soul, property or character, and, at last, when the hour of death shall arrive, grant us a happy end, and graciously take us from this world of sorrow to himself in heaven.

350. What is meant here by "*evil*"?

Whatever injures *body* or *soul*, *property* or *character*, and gives us pain.

351. Why do we ask *God* to *deliver* us?

Because we cannot deliver ourselves from such evils, but all things are possible with God.

352. In what manner does God deliver us from evil?

Here already he removes our burden, or makes it *lighter*, or makes *us stronger*, "and, at last, when the hour of death arrives, he grants us a happy end, and graciously takes us from this world of sorrow to himself in heaven."

Ps. 68 : 19, 20. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah. He that is our God is the God of our salvation; and unto God the Lord belong the issues from death.

Ps. 43 : 5. Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.

2 Tim. 4 : 18. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever. Amen.

353. Should we expect to be delivered from all evil in *this* world?

No! For God finds it necessary to chasten us with manifold temporal afflictions, in order that he may be able to comfort us for ever in the world to come.

Heb. 12 : 5-7, 11. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

2 Cor. 4 : 17, 18. For our light affliction, which is but for a moment, worketh for us far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

354. How, therefore, should we bear that cross from which God does not deliver us?

With patient resignation to God's holy will, and for our own exercise unto godliness.

1 Sam. 3 : 18. It is the Lord: let him do what seemeth him good.

Job 1 : 21. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

2 Cor. 12 : 9, 10. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions,

in distresses for Christ's sake: for when I am weak, then am I strong.

355. Why is deliverance and redemption *perfect* only in heaven?

Because there we shall no longer *feel, fear, or look upon* any evil whatever.

Rev. 7 : 13-15. What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night, in his temple.

Rev. 21 : 4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

The Conclusion

For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

What is meant by the word "Amen"?

That I should be assured that such petitions are acceptable to our heavenly Father, and are heard of him; for he himself has commanded us to pray in this manner, and has promised that he will hear us. Amen, amen; that is, Yea, yea, it shall be so.

356. What do we wish to express by this "*conclusion*"?

First of all, the *praise of God*, to whom alone all

honor and thanks belong; and then, the *ground of our faith*, that God *can* and *will* hear our prayers.

Rom. 11 : 36. For of him, and through him, and to him are all things: to whom be glory forever. Amen.

Heb. 4 : 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Ps. 90 : 1, 2. Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

357. Why do we add the little word "*Amen*," to this and all other prayers?

As a seal upon all our petitions, and as an expression of the assurance of our faith: "yea, yea, it shall be so!"

OF THE HOLY SACRAMENTS

358. What is a *sacrament*?

A holy ordinance in the church of Christ, instituted by Christ himself, in the administration of which, invisible, heavenly gifts of the New Testament are communicated to us, in, with, and under earthly, visible elements.

359. How many sacraments are there?

Only two: *Holy Baptism*, and the *Lord's Supper*, for these two alone present the three essential points of a sacrament, namely:

1. The express *institution* of Christ.
2. The *earthly elements*; and
3. The *invisible, heavenly gifts of the New Testament*.

360. Wherein do other holy rites in the Christian church differ from the sacraments?

In this, that however solemn and important they may be, there is not one in which *all* the three essential points, before spoken of, meet. Therefore the Roman Catholic church *erroneously teaches that there are seven sacraments.*

361. What two holy ordinances of the Old Testament typified the two sacraments of the New Testament?

Circumcision, which prefigured Baptism, and the *Passover*, which prefigured the Lord's Supper. (Gen. 17; Exodus 12.)

362. For what purpose were the holy sacraments instituted?

That they (together with the WORD OF GOD) might be to us MEANS OF GRACE.

363. Why do we call the *word of God and the holy sacraments* MEANS OF GRACE?

Because God employs them *as means* or *instruments*, by which he makes known and communicates his *grace* to us.

364. In what respects do the holy sacraments, as *means of grace*, differ from the word of God?

That grace, which the word of God makes known and offers to all, the holy sacraments *confirm, seal, and communicate to each individual in particular.*

365. Will the sacraments benefit any one *without faith*?

No! for although the sacraments in themselves are holy and full of blessings, they cannot possibly

bestow a blessing upon any one who does not seek and receive them in faith.

366. As the holy sacraments, therefore, are means of grace, what follows?

1. That, with grateful and believing hearts, we should highly esteem and use them.

2. That those who lightly esteem or neglect them, disobey the injunctions of Christ, deprive themselves of a great blessing, and set a bad example to others.

3. That those who desecrate and abuse them, incur great guilt, and change the blessing into a curse.

PART IV

THE SACRAMENT OF HOLY BAPTISM

I

What is Baptism?

Baptism is not simply water, but it is the water comprehended in God's command, and connected with God's word.

What is that word of God?

It is that which our Lord Jesus Christ spake, as it is recorded in the last chapter of Matthew, verse 19: "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Obs.—The following is a *correct* translation of the passage: "Go ye therefore and *make disciples* of all nations by *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost, and by *teaching* them to observe all things whatsoever I have commanded you."

367. What, according to Christ's appointment, is the *earthly element* in Baptism?

The *water* which is applied to the person baptized, for without water there is no baptism. In regard to the *quantity* of water, or the manner of its application, whether by *immersion* or *sprinkling*, the Lord has given no commandment.

368. Why does Luther, in the explanation, say it "*is not simply water*"?

Because the water, in holy baptism, is "*comprehended in God's command, and connected with God's word.*"

369. What is meant by "*comprehended in God's command*"?

That we use water in holy baptism not arbitrarily, but in obedience *to the express command of our Lord Jesus Christ: "Go ye and teach all nations, baptizing them."*

370. What is meant by "*connected with God's word*"?

Because there is no administration of baptism, at which the Lord Jesus Christ's *words of institution* are not repeated: "*In the name of the Father, and of the Son, and of the Holy Ghost.*"

371. What is meant by *baptizing in the name of the triune God*?

It is to baptize in obedience to his *command, in his place, and unto fellowship or covenant relation* with him.

372. In how far is baptism performed *in the place of God*?

Because the baptism administered in obedience to Christ's command is as valuable and effective as if the triune God himself had performed it.

373. In how far is it *unto fellowship*?

Because by baptism we are introduced into the fellowship and communion of the triune God, and

he will henceforth be our God, and we are to be his children.

1 Pet. 3 : 21. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God).

Gal. 3 : 26, 27. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.

374. *Who was commanded to baptize?*

Those who were also commanded to “*teach*,” namely, *the regularly called ministers of Christ*.

375. *Who is to be baptized?*

All nations, i.e., all men, without distinction of sex, condition, and age, according to the practice of the apostles themselves.

376. *Is it right to baptize infants also?*

Most certainly, and that too on account of many and weighty reasons, but especially because:

1. Our Lord Jesus Christ declares: “*of such is the kingdom of God.*” (Mark 10 : 14–16.) Therefore they are also entitled to that by which we enter into the kingdom of God, viz., *baptism*.

2. He directs us to bring them *to him*; therefore we should bring them in the way appointed by him, *baptizing and teaching* them. (Matt. 19 : 14; 28 : 19, 20.)

3. As in the Old Testament children were received (*by circumcision*) into the covenant of God, so also are we assured in *the new covenant*, “*the promise is unto you, and to your children.*” (Acts 2 : 39.)

4. The Holy Scriptures inform us that *entire families* were baptized by the Apostles. (Acts 16 : 15, 33; 1 Cor. 1 : 16.)

5. Because *every* baptism, even that of adults, is *essentially* an *infant baptism*, for our Lord says: "Verily, I say unto you, except ye be converted, and *become as little children*, ye shall not enter into the kingdom of heaven." (Matt. 18 : 3.)

II

What gifts or benefits does Baptism convey?

It worketh forgiveness of sins, delivers from death and the devil, and confers everlasting salvation on all who believe as the word and promise of God declare.

What are these words and promises of God?

Those which our Lord Jesus Christ spake, as they are recorded in the last chapter of Mark, verse 16 : "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

377. Why does Luther say that *Baptism* conveys these great gifts and benefits?

Because the person baptized is received, through this holy sacrament, into the covenant of the triune God, which covenant contains and communicates all these gifts.

378. In how far does baptism *work the forgiveness of sins*, etc.?

In so far as it is the divinely appointed means

of grace, by which he *ascribes, seals, and appropriates* these gifts and benefits of his covenant to each individual.

Acts 2 : 38. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 22 : 16. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

379. Are these great gifts bestowed upon *all who are baptized*?

Undoubtedly, upon children as well as adults.

380. But how then does it come that so many baptized persons *live and die in their sins*?

Not because they *never received* the blessings of holy baptism, but because *they have lost them again*.

381. But who are they that *retain* these blessings?

Only "*all who believe*" that baptism has sealed such gifts and benefits unto them, and who make a good use of them, as long as they live.

382. Whence do you know this?

Because our Lord Jesus Christ says, in the last chapter of Mark, verse 16: "*He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*"

III

How can water produce such great effects?

It is not the water indeed that produces these effects, but the word of God which

accompanies and is connected with the water, and our faith which relies on the word of God connected with the water. For the water, without the word of God, is simply water and no baptism. But when connected with the word of God, it is a baptism, that is, a gracious water of life and a “washing of regeneration” in the Holy Ghost; as St. Paul says to Titus, in the third chapter, verses 5–8: “According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying.”

383. What, in the sacrament of the holy baptism, produces “*such great effects*”?

Not the water in-itself, “*but the word of God which accompanies and is connected with the water.*”

384. What word of God is here meant?

The words of institution and the words of promise, which our Lord Jesus Christ has connected with holy baptism. (Matt. 28; Mark 16.)

385. Why are such effects ascribed to “*the word of God which accompanies and is connected with the baptismal water*”?

Because in the word of God the Holy Ghost, the power of the Highest, dwelleth and worketh.

John 6 : 63. The words that I speak unto you, they are spirit, and they are life.

Ephes. 5 : 26. That he might sanctify and cleanse it with the washing of water by the word.

James 1 : 18. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

386. What, therefore, does Baptism become, by such a *sacramental union of water, word, and Holy spirit*?

“A gracious water of life and a washing of regeneration in the Holy Ghost,” as St. Paul says to Titus.

387. But what also is indispensably necessary on *our* part, in order that we may experience the blessings of baptism?

“*Our faith which relies on the word of God connected with the water,*” in which faith we take hold of the grace of God, and do not doubt of the promise given by him.

388. Why is baptism called a “*washing of regeneration*”?

Because with it the *new spiritual life from God* has its beginning, as formerly our *fleshy life* had its beginning in our *natural birth*.

IV

What does such baptizing with water signify?

It signifies that the old Adam in us is to be drowned and destroyed by daily sorrow and repentance, together with all sins and evil lusts; and that again the new man should

daily come forth and rise, that shall live in the presence of God in righteousness and purity for ever.

Where is it so written?

St. Paul, in the epistle to the Romans, chap. 6, verse 4, says: "We are buried with Christ by baptism into death; that like as he was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

389. What is meant by the "*old Adam*"?

All the evil that we have inherited, on account of the Fall of Adam, and that is born with us, together with everything that springs from it.

390. To what does the *administration of baptism* call our attention, as often as we behold it or are reminded of it?

That this "*old Adam in us*," "*together with all sins and evil lusts*," must be destroyed "*by daily sorrow and repentance*."

391. Why is *daily* sorrow and repentance required?

Because this "*old Adam*" never dies entirely, in this life, but immediately regains his strength, if we do not, in daily humiliation before God, build afresh on the grace given to us in baptism.

392. What further does such baptizing signify?

"That again the new man should daily come forth and rise, that shall live in the presence of God in righteousness and purity for ever."

393. What is meant by "*the new man*"?

The *regenerated* or *newborn* man, who has received a new heart and a new spirit from God.

394. Why should the new man come forth and rise *daily*?

Just as the old man does not die at once, so also the new man is not completed at once. Just as we daily commit sin, so also must we daily arise from our sins.

Ephes. 4 : 22-24. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.

Philip. 3 : 12. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

395. What does St. Paul mean by the words addressed to the Romans, chap. 6, verse 4?

Just as *Christ is buried*, so with him our *sins* are also *buried* by baptism, and we are to suffer them to remain buried; and, on the other hand, just as he *was raised up from the dead*, and came forth *alive*, so we too are to prove that we have *arisen*, and are *living in newness of life*.

396. As baptism is a *covenant*, how can a *child* assume the obligations of such a covenant?

This is done, in the name of the child, by its

sponsors, or by its *parents*, performing the part of sponsors.

397. What is the *duty* of a *sponsor*?

To *pray* for the child, before, during, and after baptism; and afterwards *to take care* that the child is brought up in the nurture and admonition of the Lord; to *remind* it of its baptismal covenant; and by a good *example teach* it how the covenant is to be kept.

398. What, therefore, should parents bear in mind in the *selection of sponsors*?

They should never choose any but believing members of the church, who honor the word and sacraments of God, and lead a godly life, for only such will faithfully discharge the duties of a sponsor.

399. When do you publicly assume the obligations, entered into for you, by others, at the time of your baptism?

At the time of my CONFIRMATION, when, with my own lips, I *renew* and *confirm* my *faith* and my *vows*, in the presence of the congregation, and am strengthened and established in the same, amidst the *laying on of hands*, and the *prayers* of the people for my increase in the gracious influences of the Holy Spirit.

400. What, however, must necessarily *precede confirmation*?

That, in addition to the Christian instruction received at home and in school, I should also be

especially and properly prepared for confirmation by the minister of the gospel.

401. Do you enter into a *new* covenant in confirmation?

Just as little as I *receive a new name* at that time. I only confirm the *old* covenant, which is to last for ever.

Isa. 55 : 3. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Eccles. 5 : 4. *When thou vowest a vow unto God, defer not to pay it.*

PART V

THE SACRAMENT OF THE ALTAR

I

What is the Sacrament of the Altar?

It is the true body and blood of our Lord Jesus Christ, under the bread and wine, given unto us Christians to eat and to drink, as it was instituted by Christ himself.

Where is it so written?

The holy evangelists, Matthew, Mark, and Luke, together with St. Paul, write thus: "Our Lord Jesus Christ, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and gave it to the disciples, and said, Take, eat; this is my body, which is given for you: this do, in remembrance of me. After the same manner also he took the cup, when he had supped, gave thanks, and gave it to them, saying, Drink ye all of it: this cup is the new testament in my blood, which is shed for you, for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me."

402. Mention the different names given to this sacrament?

The *Sacrament of the Altar*, because, from the

most ancient times, it has been celebrated at the *altar*; the Lord's *Supper*, on account of the time when it was instituted; *table of the Lord*, because Christ himself here gives us food and drink; *communion*, because it is a communion between Christ and his *believers*, and a communion of *believers with one another*; the *Eucharist*, on account of the *giving of thanks* attending its administration and reception.

403. What *earthly* elements did our Lord Jesus Christ institute in this sacrament?

Bread and Wine:

404. And what is the *heavenly gift of grace* in this sacrament?

"It is the true body and blood of our Lord Jesus Christ, under the bread and wine, given unto us Christians, to eat and to drink, as it was instituted by Christ himself."

405. Why does Luther say, "It is the true body and blood of our Lord Jesus Christ"?

Because, in the Lord's Supper, we really partake of the body and blood of Christ, and are not merely reminded of the body and blood of Christ by the bread and wine.

406. What, therefore, do we recognize in the Lord's Supper?

Not a *change of the earthly elements* (*transubstantiation*), but a *union* or a *communion* of the bread and the body of Christ, of the wine and the blood of Christ.

1 Cor. 10 : 16. The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

407. When does this union take place?

Only during the *reception* and *participation* of the holy sacrament.

408. How do you prove that "the true body and blood of our Lord Jesus Christ" is received "under the bread and wine"?

By Christ's own words: "This is my body which is given for you," and, "this cup is the new testament in my blood, which is shed for you, for the remission of sins."

409. Are we able to comprehend this mysterious union?

No! for our reason is not able to grasp heavenly things; but faith abides by the words of Christ.

410. But how do we become partakers of the body and blood of Christ by *eating* and *drinking*?

Not by a carnal eating, for the natural nourishment of the body, yet in such a way that with the mouth we receive and partake of, not merely bread and wine, but also the body and the blood of the Lord, for the spiritual nourishment of our inner man, with which Christ unites himself through this food.

411. Why does Christ, in the words of institution, speak of a "*new testament*"?

To distinguish it from the Old Testament, or *Covenant*, which God established through the blood of sacrificial animals. (Exod. 24 : 8.)

412. What is the blood of the *new covenant*?

The blood of Jesus Christ, because it "*is shed for us, for the remission of sins.*"

1 John 1 : 7. The blood of Jesus Christ, his Son, cleanseth us from all sin.

413. What are we taught by the words: "*this do in remembrance of me*"?

1. That we should frequently celebrate this holy sacrament, and by no means withdraw ourselves from partaking of it.

2. That both the ministers of the word of God and the people should *ever observe it in strict accordance with Christ's institution.* (*Consecration and Celebration.*)

3. That, whenever we celebrate the Lord's Supper, we should remember the love and atoning death of our Saviour, and render praise and thanksgiving unto him for the same.

1 Cor. 11 : 26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death til he come.

II

What benefits are derived from such eating and drinking?

They are pointed out in those words of the institution, "given, and shed for you, for the remission of sins," namely: through these words, the remission of sins, life, and salvation are granted unto us in the sacrament. For where there is remission of sins, there life and salvation are also.

414. What blessings are here mentioned as the *benefits* derived from this sacrament?

“Remission of sins, life, and salvation.”

415. Why does Luther add *life* and *salvation* to the *“remission of sins”*?

As sin brings death and damnation, the forgiveness of sins must bring life and salvation.

Rom. 6 : 22, 23. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.

416. What assurance have we that these benefits are given to us in this sacrament?

The words of the Lord: *“given, and shed for you, for the remission of sins,”* are a seal to every communicant, that in this holy sacrament he receives, with the body and blood of the Lord, the remission of sins.

417. But have we not already received this precious gift in our *baptism*?

Yes, but a troubled conscience longs for a renewed assurance of the same, and this is solemnly given in the Lord's Supper.

III

How can the bodily eating and drinking produce such great effects?

The eating and the drinking, indeed, do not produce them; but the words which stand here,

namely: "given, and shed for you, for the remission of sins"; which words, besides the bodily eating and drinking, are the chief things in the sacrament: and he who believes these words, has that which they declare, namely, the remission of sins.

418. On what must we not rely in order to receive the *blessings* of this sacrament?

On the *outward reception* of it, wherefore Luther says: "*the eating and the drinking, indeed, do not produce them.*"

419. On what does the reception of these blessings depend?

On the *faith* of the communicant, by which he applies to himself the words of the Lord in such a way as if Christ were saying to *him*: "This is my body, which is given for *thee*, this is my blood, which is shed for *thee*."

420. But how is it with him who approaches the Lord's table in *unbelief*?

He also receives the body and blood of Christ, not however for the remission of sins, but "eateth and drinketh *damnation* to himself."

421. What is meant by this?

He is not delivered from his sins, but becomes "guilty of the body and blood of the Lord," as one who has profaned his holy body.

1 Cor. 11 : 27. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

426. Who "*is truly worthy and well-prepared*" to receive this sacrament?

He who believes these words: "given, and shed for you, for the remission of sins."

427. What must you do, in order to ascertain whether you have this faith?

I must, according to the word of God, earnestly *examine* myself, whether I possess those *characteristics without which my faith would not be a proper faith*.

2 Cor. 13 : 5. Examine yourselves, whether ye be in the faith; prove your own selves.

1 Cor. 11 : 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

428. Mention these characteristics.

Repentance on account of my sins, confidence in God's gracious promise, and new obedience.

429. What is meant by self-examination?

We examine ourselves when we search our own heart and conscience, and diligently inquire into our repentance, faith, and new obedience.

430. How do we inquire into our *repentance*?

When we search ourselves, whether we *seriously perceive and acknowledge* our sins, *confess* them before God, *regard* them with sincere penitence, *abhor* them, and *mourn* on account of them.

431. How do we inquire into our *faith*?

When in our hearts we carefully search whether we know Jesus Christ aright, depend solely on his

merits and grace, and, in particular, entertain right sentiments respecting the Lord's Supper.

432. How do we inquire into our *new obedience*?

When we closely investigate whether it is our serious purpose henceforward to hate and avoid sin, to live, on the contrary, in a manner well-pleasing to God and to our neighbor.

433. What exercises will *greatly aid* you in this work of *self-examination*?

1. The devout *contemplation* of the bitter *sufferings* and *death* of our Lord Jesus Christ, *for the sake of my sins*!

2. Earnest prayer for the *enlightening influences of the Holy Spirit*.

3. *The conscientious use of the means and opportunities of self-examination provided for me, by the Church, in her preparatory service. (Confession and Absolution.)*

434. In what does this *preparatory service* consist?

In this, that all those who intend to appear at the Lord's table, after *being exhorted from the word of God*, acknowledge their *sinfulness*, confess the same before God, and receive the *comforting declaration of the forgiveness of sin (absolution)* from the lips of the minister of the word, "as of God himself."

435. In what frame of mind should you approach the table of the Lord?

With a *humble and penitent heart*, *devoutly* and *implicitly trusting in the grace bestowed upon me*;

then shall I also be able to go away with a *blessed, thankful, and obedient heart.*

436. But who “is *unworthy and unfit*”?

“He who does not believe these words, or who doubts,”—“because the words ‘*for you*’ require truly believing hearts.”

437. What is to be said to him “*who does not believe*”?

That our Lord Jesus Christ has not instituted his Supper for unbelievers.

438. What is to be said to him “*who doubts*”?

That he should carefully examine himself whether he *doubts wilfully and wickedly, having delight in doubting*, or whether he *doubts from infirmity*, and is filled with sorrow on account of *his weak faith*. Let the former stay away, and the latter approach!

439. But what is to be said of the *openly wicked*?

They are not to be admitted to the Lord’s Supper unless they have first given *satisfactory evidence of repentance*.

440. What is to be said to *hypocrites*?

That God knows them, and will most assuredly punish them for the profanation of this sacrament.

441. What do the Holy Scriptures say of all who eat and drink *unworthily*?

1 Cor. 11 : 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.

442. But what does the same word of God say to all who long to have peace with God?

LUKE 14 : 17. COME: FOR ALL THINGS ARE NOW READY.

MATT. 11 : 28. COME UNTO ME, ALL YE THAT LABOR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST.

JOHN 6 : 37. HIM THAT COMETH TO ME I WILL IN NO WISE CAST OUT.

REV. 3 : 20. BEHOLD, I STAND AT THE DOOR, AND KNOCK; IF ANY MAN HEAR MY VOICE, AND OPEN THE DOOR, I WILL COME IN TO HIM, AND WILL SUP WITH HIM, AND HE WITH ME.

REV. 19 : 9. BLESSED ARE THEY WHICH ARE CALLED UNTO THE MARRIAGE SUPPER OF THE LAMB.

APPENDIX

THE CHRISTIAN CHURCH-YEAR

The *Christian church-year* (or ecclesiastical year) begins with the fourth Sunday before Christmas, or the first Sunday in the season of Advent. The *season of Advent* includes the four Sundays immediately preceding Christmas, and is the period of preparation for the festival of the Redeemer's birth—or *Christmas*—which is always celebrated on the 25th of December. Eight days after Christmas comes the *festival of the circumcision of Christ*, on the first day of the civil year (*New-year's day*). On the 6th of January is the *festival of Epiphany*, which, in the Roman Catholic Church, is called the festival of the three kings. This is the festival of the *conversion of the heathen*, and is founded upon the adoration of the wise men from the east, as the first-fruits of the heathen world. (Matt. 2 : 1–12.) This is followed by 2–6 Sundays *after Epiphany*, according as Easter comes early or late.

The *ninth* Sunday before Easter is called *Sep-tuagesima* (in round numbers, the *seventieth*, but really the 64th day before Easter); the eighth Sunday before Easter is called *Sexagesima*, the 60th day before Easter; the *seventh*, *Quinquagesima*, or the 50th day before Easter, or *Esto Mihi* (so called from the beginning of the old

church-liturgy, which is taken from Ps. 71 : 3, and is as follows: "Be thou my strong habitation!"), and also the Sunday before *Lent*. The following *Tuesday* is *Shrove Tuesday*, because on the *evening* of this day, in the ancient church, the *forty days' fast* (*Lent*), or *Quadragesimal fast* (they did not fast on Sundays) began. The next day is *Ash Wednesday*. After this come *six Sundays in Lent*, which are named after the Latin opening words of the contents of the old Sunday Scripture lesson:

1. *Invocarit* (Ps. 91 : 15, "He shall call upon me"), also called *Quadragesima*, and the *first Sunday in Lent*.

2. *Reminiscere* (from Ps. 25 : 6, "Remember, O Lord, thy tender mercies!"), or the *second Sunday in Lent*.

3. *Oculi* (Ps. 25 : 15, "Mine eyes are ever toward the Lord"), or the *third Sunday in Lent*.

4. *Latare* (Isa. 66 : 10: "Rejoice ye with Jerusalem, and be glad with her"), or the *fourth Sunday in Lent*.

5. *Judica* (Ps. 43 : 1, "Judge me, O God"), the *fifth Sunday*.

6. *Palmarum* (*Palm Sunday*), from the contents of the gospel lesson, Matt. 21 : 8, the *sixth Sunday in Lent*.

The six weeks preceding Easter are called the season of *Lent*, and are devoted to the consideration of the sufferings of the Redeemer.

Palm Sunday is the first day of *Passion-week*, which is the last week of Lent. In this week come *Maundy Thursday*, observed in commemoration

of the institution of the Lord's Supper, and the Saviour's agony in Gethsemane; and *Good Friday*, the day on which the death of the Lord on the cross is commemorated.

The Sunday after Good Friday is the *festival of Easter*, which is commemorative of the Saviour's resurrection. Easter is a movable festival, and is always the *first Sunday after the Full Moon*, which happens upon, or next after the twenty-first day of *March* (the *vernal equinox*).

The first Sunday after Easter is called *Quasimodogeniti*, from 1 Pet. 2 : 2, "*As new-born babes, desire the sincere milk of the word*"; the second, *Misericordias Domini*, from Ps. 89 : 1, "*I will sing of the mercies of the Lord*"; the third, *Jubilate*, from Ps. 66 : 1, "*Make a joyful noise unto God, all ye lands*"; the fourth, *Cantate*, from Ps. 98 : 1, "*O sing unto the Lord a new song*"; the fifth, *Rogate*, from Matt. 7 : 7, *Ask*, and it shall be given you." The *Thursday* after Rogate is the *festival of the Ascension*, which occurs forty days after Easter. The following Sunday, the *sixth* after Easter, is called *Exaudi*, from Ps. 27 : 7, "*Hear, O Lord, when I cry with my voice.*"

On the *succeeding Sunday* the Church celebrates *Whitsunday* (Whitsuntide), fifty days after Easter, as the festival of the outpouring of the Holy Ghost, or of the establishment of the Christian Church.

The Sunday after Whitsunday is called *Trinity Sunday*. It is devoted to the solemn consideration of the revelation of God as Father, Son, and Holy Ghost. All the succeeding Sundays (from

23-27) to the first Sunday in Advent, are called *Sundays after Trinity*.

The Church-year may be divided into two parts; that in which the Church-festivals occur, and that in which there are no festivals. Trinity Sunday forms the dividing line between these two parts. The first half (the historical part) of the Church-year is to be devoted specially to the consideration of the Saviour's life and atoning work; during the other half (or the doctrinal part), the consideration of Christian life in the congregation is to form the subject of general edification, instruction, and exercise.

The Church, many ages ago, selected two portions of Holy Scripture (called *Pericopes*, or *gospels* and *epistles*), one from the *Gospels*, and the other from the *Epistles*, for every Sunday and festival of the Church-year.

The festivals are divided into *movable* and *immovable*. The *former* always occur on the same day of the week, but not on the same day of the year. This is the case with the festival of Easter and all that depend upon it. The *immovable* festivals always occur on the same day of the year, but on different days of the week. In addition to the principal festivals of the Church, we also celebrate the *festival of the Reformation, October 31st*, and the days of *thanksgiving, humiliation, and prayer* appointed by the civil authorities.

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